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ABSTRACT

Through funds provided by the U.S. Office of Education and the Navajo Community College, a major accomplishment was realized in the development of a Navajo Studies Curriculum that reflects the thinking of the Navajos themselves. The most successful aspect of the project was the identification on the part of the Navajos of what they wanted included in the Navajo Culture Curriculum at Navajo Community College. This document contains these materials, which were developed for use mainly at the adult level. Due to the interest of the compilers, the majority of materials relate to the area of study labeled "The Origin of the Navajo." That portion of Navajo Culture is, in effect, the Navajo Bible. It should not be thought, however, that all of the medicine men or members of the Advisory Board agreed as to the content or the subject matter included since, in the oral traditions, there is no universally accepted, correct version. Thus, "The Origin of the Navajo" reflects a number of the stories that the Navajos respect, but there are equally valid variations even to these stories. The second group of curriculum materials is entitled "The Growth of the Navajo--Up to 1960." Materials included in this section relate to events such as the Long Walk and Stock Reduction. The last group of curriculum materials is "The Navajo Today and Tomorrow, 1960-into the future." Materials collected under this heading come largely from current tribal officials and reflect their emphasis as to those areas which should receive attention. (LS)

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Summary Report on American Indian Anthropology-Navajo

Through the funds provided by the Office of Education and Navajo Community College major accomplishments were realized in the development of a Navajo Studies Curriculum which would reflect the thinking of the Navajo themselves.

Early in the study a group of Navajo Statesmen and elders formed the Advisory Board to the Project. A number of the members of the Advisory Board are respected medicine men. In fact, one member of the Board, Denet Tsosie, died during the project and another substantial contributor to the project in terms of stories and information, Albert Sandoval, died also during the project life.

Perhaps the most successful aspect of the Project was the identification on the part of the Navajo themselves what they wanted included in the Navajo Culture Curriculum to be taught at the adult level. It is interesting that the area of most intense interest and concern was in the area we labeled "The Origin of the Navajo." This portion of Navajo Culture is in effect the Navajo Bible and the Advisory Board spent over 80% of its time in providing guidance and direction in identifying and correcting materials to be used in this area. One of the problems that arose was over the large amount of time spent at the direction and insistence of the Advisory Committee in the area of collecting materials for this period of the "Origin of the Navajo" at the expense of the other areas.

Through the efforts of the Advisory Committee a group of Navajo Medicine Men were identified who were willing to speak to the students in greater depth about the "Origin of the Navajo." The scope and sequence developed through the actual experimentation in classes in Navajo Studies at Navajo Community College led to certain better approaches to be followed.

1. Textbook material is essential-but such material must be written by Navajo and for Navajo.

2. Anthropological materials can supplement but can never take the place of original Navajo material-collected and prepared by Navajo.

3. If no such original Navajo material is available it is inadequate and inappropriate to use anthropological materials.

4. Navajo prepared material should be supplemented with talks in class by Navajo medicine men and other Navajo specialists.

5. Classes in Navajo History and Culture must have roots in the community and not in a classroom.

6. There must be a separate classroom for Navajo Studies which should be filled with materials, pictures, etc., reflecting Navajo Culture-it must be like a church.

7. Traditional types of written tests are not valuable but actual field experiences-helping with ceremonies, learning ceremonies, etc.-are the best ways to evaluate learning.

8. Navajo parents and leaders expect Navajo Community College to teach Navajo Culture and Language to all Navajo students without exception.

9. Taped materials in Navajo are a rich and a valuable means to learn about Navajo Culture and should be utilized for maximum learning.

10. Students enrolled in Navajo Studies at Navajo Community College should teach Navajo Culture at the high school and elementary school level. This maximizes learning and makes it possible for more Navajo young people to learn about Navajo Culture. It should be pointed out that at

> present less than one school out of twenty on the Navajo Reservation teaches Navajo Culture-largely because of the excuse of the absence of adequate teachers and materials.

In the development of the course of study certain modifications become necessary as the study developed-particularly as a result of the guidance and emphasis provided by the Advisory Board and already discussed.

The section on the Navajo Origin became extended, and a greater proportion of the Project's time and energies were directed to this area than to all other areas combined. In the words of Howard Gorman, Member of the Board of Regents and Advisory Committee member and co-author: "There is nothing that we need more nor is there any other area in which we lack as much as we do in developing stories about our origin. Non-Navajo have their Bible which they use and respect. Navajos up to this time have not had their Bible in a written form. I believe this Project should concentrate on this and do this well."

The section entitled the "Contact Period 1629-1868" was changed both in terms of time and title. In developing an acceptable curriculum for use by the Navajo Studies Program at Navajo Community College, it became evident to the Navajo that the divisions prepared for use in the Proposal did not make sense in terms of Navajo thoughts and desires.

As a result this second period of Navajo Culture was re-titled "The Growth of the Navajo-Up to 1960." You will note no date for the beginning of the period; nor is there any date acceptable to the Navajo for the dates of the Origin of the Navajo Period.

Two important events took place in "the Growth of the Navajo Period" which in future reports and materials would be more heavily presented: these are the Long Walk and Stock Reduction. With funds from this project, and supplemented with funds from the Navajo Studies Program at Navajo Community College, a number of tapes were collected from older Navajos telling about these events from the point of view of the Navajo. The Advisory Committee recommended that these materials be substantially increased and later two separate and complete books be published dealing with these events. Special funds will have to be sought and obtained before such an expanded undertaking is possible.

In effect what has been done with respect to the outline originally developed in the proposal is to condense four periods of history into three. The Contact Period and the Post-Long Walk Period was condensed at the advice of the Navajo Advisory Board into a single period called "The Growth of the Navajo."

The last period of Navajo Culture listed is "the Navajo Today and Tomorrow 1960 - into the future." The material collected under this heading came largely from current tribal officials and reflects their emphasis as to those areas which should receive attention. The Advisory Board also felt that this was an area which needs a complete book or books to be covered adequately. The material included does in no way represent what is felt to be an adequate and thorough coverage of this division of Navajo Culture: rather it reflects

a beginning for the purpose of this project and was the result of the earlier emphasis on the Origin. What is here included covers the period in question until such time as time and money permits a more detailed account. The Advisory Board felt that the Origin of the Navajo must take precedent in as much as those knowing the stories were dying of old age. They felt that information and material which would be used in "The Navajo Today and Tomorrow" was more accessible and there was less pressure to do it completely now.

The evaluation of the materials developed by a panel of Navajo elders and leaders proved most encouraging. The Advisory Board, which had the evaluation function, reviewed each and every curriculum material developed. It is only fair to say that the Board spent much of its evaluation effort dealing with the Origin of the Navajo. Tribal members who were not on the Advisory Board were also involved in the evaluation of this section of Navajo Culture. Medicine men from Round Rock, Rough Rock, Tsaile, Lukachukai and Many Farms all contributed to reviewing and commenting upon the material. It should not be thought that all of these individuals agreed as to content or subject matter. This was not the case. It is much like which version of the Bible is right or best. In oral traditions there is no single universally accepted correct version. There are a number of versions and the Origin of the Navajo reflects a number of the stories which Navajo respect but there are equally valid variations to these stories. This is what made the process of agreeing upon a version to print so difficult. Further re-

visions are probable as the stories are refined through use and discussion. The difficult process of getting something prepared which commands a large degree of support has been completed. Refinement must now take place.

Finally, the students at Navajo Community College provided a sounding board for the use and quality of the materials developed. The Origin of the Navajo was the "textbook" used in the first Semester of Navajo History and Culture taught at Navajo Community College. In fact, an illustrated book is in the process of being published which will describe in some depth the various courses offered in the Navajo Studies Program at Navajo Community College.

The second course in the Navajo History and Culture series used the materials prepared and entitled "The Growth of the Navajo." These materials have been most valuable and, along with the large number of tapes collected, there is a rich collection for use in this area of Navajo Culture.

The third course in the sequence of Navajo History and Culture courses at Navajo Community College has never been offered during the five semester life of the College. Therefore, it is not possible to know about student reaction and evaluation.

The curriculum materials developed are in the process of being printed and when this is done, as opposed to mimeographing, copies can be made available to high schools and other colleges. Lack of money does not permit the publication of all developed curriculum materials.

ORIGIN OF THE NAVAJO

RECEIVED
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NMSU
E.R.I.C.

by
Howard Gorman
Scott Preston
Albert Sandoval
and
others

Made Possible
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by
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and
the Navajo Studies Program
Navajo Community College
1970

INTRODUCTION

It should be pointed out that there are many different versions of the Origin of the Navajo and the various underworlds. There is little agreement on the exact number of the previous worlds and there is disagreement as to the colors assigned to the various worlds. Nevertheless, there is basic agreement as to the major events. The beauty of the stories of the Navajo's creation and origin surely equals the beauty contained in Genesis.

Tapes in Navajo of the stories contained in this manuscript are available for use by Navajo students who want to study and use the original material.

The document, one of the curriculum materials developed for use by interested Navajo and interested educational institutions, was prepared in part with funds provided by the Office of Education Small Research Grant Program.

THE FIRST WORLD - THE BLACK WORLD

The First World was black. It had four corners and over these four corners appeared four cloud columns which were black, white, blue, and yellow. The East cloud column was called Folding Dawn, the South one was Folding Sky Blue, the West one was Folding Twilight and the North one was Folding Darkness. Coyote visited these columns and changed his color to match theirs, so he is called Child of the Dawn, of the sky Blue, of the Twilight, and of the Darkness.

The First World was small in size and was much like a floating island in a sea of water mist. In the East, where the Black Cloud and the White Cloud met, First Man was formed. With him was formed the white corn which was perfect in shape with kernels covering the whole ear.

Man was not in his present shape and the creatures living in the First World were thought of as the Mist People. They had no definite form as we know them today, but they were to change in later worlds to living things as we know them.

Though little else existed at that time, the Insect Beings had developed a way of life because they recognized the value of making and carrying out plans with the approval of one another.

On the western side of the First World there appeared the Blue Cloud and opposite it there appeared the Yellow Cloud. Where they came together First Woman was formed. With her was a perfect ear of yellow corn. Also with First Woman came white shell and turquoise.

First Man stood on the eastern side of the First World. He represented the Dawn and was the Life Giver. First Woman stood opposite in the west. She represented Darkness and Death.

First Man burned a crystal for fire. The crystal belonged to the male and was the symbol of the mind and of clear-seeing. When First Man burned it, it was the mind's awakening. First Woman burned her turquoise for a fire. They saw each other's light and began searching for each other. Three times they were unsuccessful, the fourth time they found each other. First Woman saw that First Man had a crystal for a fire and that it was stronger than her fire. First Man asked her to come and live with him and First Woman agreed.

There were many different kinds of insects in the First World. There were Spider Ants, Wasp People, and Black Ants. After the Wasps and the different Ant People, there came the Beetles, Dragonflies, Bat People, the Spider Man, and Spider Woman. Many of these different insects knew the secret of shooting evil and could harm others.

The various Beings fought among themselves and the entire population emerged upward into the Blue World through an opening in the East. With them came all the evils contained in the First World.

THE SECOND WORLD - THE BLUE WORLD

Because of the quarreling in the First World the people climbed up to the Blue World. In the Blue World they found many people already living there, such as Bluebirds, Blue Hawks, Blue Jays, Blue Herons, and many Blue-feathered beings.

There were also larger insects living in the Second World, including locusts and crickets.

Before leaving the Black World, First Man collected four pillars of Light and rolled them into small balls which he carried into the Second World. With the help of Tobacco Horn Worm, who blew smoke at the four balls, they expended and became the four pillars of Light.

The Second World contained a number of chambers and First Man and his companions traveled through the various chambers. In of the chambers of the Second World lived Wolves, Wildcats, Badgers, Kit Foxes, and Mountain Lions. The Wolves lived in a white house in the East. The Wildcats lived in a blue house in the South. The Kit Foxes lived in a yellow house in the West and the Mountain Lions lived in a black house in the North. The houses were all of different shape, and the people living in them were at war with one another.

First Man killed some of the warring animals and restored them to life after the animals gave him certain songs and prayers as a reward. After this First Man took off his armour and rested.

Coyote went exploring in each of the four directions. Everywhere he went he saw sorrow and suffering. The people pleaded to leave. First

Man smoked and blew the smoke in the four directions. In this manner he removed the power of evil from the people of the First World which were the Insect People. Next First Man and the others prepared to leave the Second World. First he laid a streak of Zig-Zag Lightning toward the East, next a streak of Straight Lightning, then Rainbow and finally Sun Ray. None of these moved so he shifted them to the South, the West and finally the North. Each time he moved them there was a little movement but not enough to allow the people to move into the next world.

First Man then made a wand of Jet, Turquoise, Abalone and White Shell. On the wand he placed four footprints so the people could stand on them and be carried up into the next world. In this manner they left the Second World.

THE THIRD WORLD - THE YELLOW WORLD

Because of the quarreling in the Second World the people climbed up to the Yellow World through an opening in the South.

The Bluebird was the first to reach the Third World. After him came the First Four then the others.

A great river crossed the land from north to south and this was the Female River. Also there was a river crossing it from east to west and this was the Male River. The place where the two rivers corssed is called the Crossing of the Waters. It is also called the Place Where the Waters Crossed.

In the Yellow World there were six mountains:

East - Sis naajiní (Blanca Mt.) - Dawn or White Shell Mt.

South - Soodiził (Mount Taylor) - Blue Bead or Turquoise Mt.

West - Dook'o'osłííd (San Francisco Peak) - Abalone Shell Mt.

North - Dibé nitsaa (La Plata Mt.) - Jet Mt.

Ch'óol'í'í (Gobernador Knob, New Mexico)

Dził na'oodiłii (Huerfano Buttes, New Mexico)

In the Yellow World there was no sun. Turquoise Boy lived in the East. White Shell Girl llved to the West.

In this world lived Squirrels, Chipmunks, Mice, Turkey, Foxes, Deer, Cat People, Spider People, and Lizards and Snakes. All the people were similar in that they had no definite form.

First Man brought forth the white corn which he had. First Woman brought the yellow corn. They put side by side the perfect ears of corn.

Turkey danced badk and forth four times and out of his feather coat dropped four kernels of corn which were gray, blue, black and red. Next Big Snake came forward and he gave four seeds which were the pumpkin, the watermelon, the cantaloupe, and the muskmelon, The harvest from these seeds was very large. After the harvest, Turquoise Boy visited and slept with First Woman. When First Man returned home he found his wife with Turquoise Boy and was very hurt. This was the first adultery.[1]

At that time there were four leaders: Big Snake, Mountain Lion, Otter, and Bear. Usually every morning First Man would talk to the people telling them what to do that day. After he found his wife with another man he no longer would come out and talk to the people.

The leaders went to see First Man to find out why he no longer spoke to the people every morning. First Man spoke to them and explained what had happened and why he was worried and deeply concerned. First Man spoke to his wife and asked her why she had done it and didn't she know he was responsible for all the good things they enjoyed together? She got angry with her husband and the conversation got nowhere.

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[1] The identity of the offending parties vary from story to story. In another story, the husband was Wolf and his wife was seduced by handsome Yellow Fox.

Yellow Fox, Blue Fox, and Badger had developed an sexual appetite which made them seek out other women, and they spread the practice of adultery.

First Man called the leaders and other men together, except those three or four men who were respinsible for the problem. Together they discussed what should be done. Before a decision was reached--First Man then asked for Nádleeh (the hermaphrodite) to come to him. He asked whether Nádleeh had the proper utensils to carry out those tasks. Nádleeh replied that he knew how to perform these tasks which were usually performed by women, and that he had the proper utensils to carry out these tasks.

The leaders and First Man decided to separate themselves (the males) from the women. They decided to build a raft and take all the men over to the other side of the rushing river. The place the men crossed the river was where water flowed together and there was a great rushing of water which made it almost impossible to cross. With great difficulty the men crossed the river to the other side. The men wished to show that women could not get along without men. The leaders decided to leave the three or four guilty men (Yellow Fox, Blue Fox, and Badger) with the women; since these three wanted the women so badly they would leave them with the women.

When the men left, the women laughed and made merry. They laughed at the men saying that the women didn't need them and were

happy to be rid of the men, and besides they had three handsome men with them. At first the women did not mind being alone. They planted a small field just as the men planted a corn field on their side of the river.

The three men who were left with many women soon became exhausted from trying to meet the sexual demands of so many women. The men's sexual desires, which had been so strong earlier, quickly disappeared. Later the three men lost their voices, and even their noses became smaller as a result of the sexual demands of the women.

On the other side of the river Nádleeh ground the corn and cooked the food so the men did not suffer. In a few years the women became lazy and did not take care of their small field and it grew only weeds. At times some of the women attempted to cross the river to try to rejoin the men but the swift and strong river current carried them off and they drowned. The women used strange objects to satisfy their lustful passions and the result was the birth of many giants and monsters. Some of the men attempted to satisfy their sexual desires through the use of the liver of a recently killed deer. Those men who took part in this practice were struck by lightning. By now the women were very very hungry and their dothes were very ragged. They called the men to show them how thin they were and asked to be taken back.

The leaders held a council and they felt that if women died off and disappeared it would be bad. As a result the leaders decided to take the women back after the women had repeatedly asked to be brought back.

The men held a cleansing ceremony to purify the women. After the proper ritual and sweatbaths, the women were purified and returned to live with the men.

First Man had a pouch in which he kept many things. One day as he was digging into his pouch, a piece of white shell fell out onto the ground. As the shell hit the ground it flipped. Coyote immediately asked First Man for a small piece. First Man replied that Coyote always asked for things and said things for no reason at all. Coyote kept pleading until finally First Man gave him a small piece of the white shell.

Coyote took the shell and went down to the water's edge where there was a whirlpool. The white shell caused the water to rise, and the fourth time the children of Water Monster could be seen. Coyote picked up one of the babies and hid it under his blanket.

Later, it began to rain and there came a great flood. When First Man learned of the coming of the flood from the deer people and different birds, he sent word to all the people and told them to come to the tallest mountain. First Man went to all the six sacred mountains and took some earth from each of them. The water continued to rise and the people climbed higher and higher on the mountain. First Man planted a cedar tree hoping to have it reach the top of the sky and everyone could climb to safety; the tree quickly grew but was too short. Next, he planted a pine tree, however, it too was not all enough to reach the top of the sky.

The people crowded into the reed and began to climb up inside the great reed. The water rose steadily below them and into the giant reed yet the people kept ahead of the water. The people climbed up into the Fourth World and came out at a place called The Emergence. The turkey was the last animal out of the reed. The white foam created by the violent water current touched his tail and that is why even today the turkey's tail feathers are tipped with white.

As they were entering the Fourth World the people noticed Coyote was hiding something. They searched Coyote and found he was holding Water Monster's baby. They realized that this was the reason for the flood because Water Monster was angry at the loss of one of his children. Actually, First Woman was the one who told Coyote to take the child. The people told Coyote to throw the baby in the water, which he did. At that time the water went down.

THE FOURTH WORLD

Locust was the first person to come into the Fourth World. When the locust emerged into this world he was afraid because he saw water everywhere, and also many monsters. One of the original inhabitants (Monster), the Fourth World, asked Locust where he came from. Locust answered that he came from the world beneath this one. Locust told the monster that other people are coming into this world to live. The monster said that no one could live there unless the Locust could pass certain tests. The Locust agreed to take the tests. The first test was to sit in the same place for four days. Locust said he would do that. As you know a Locust has a shell skin and made it look as if he were sitting in the same place. While his shell skin sat the e he burrowed back to the lower world and told the people what was happening. Then the Locust returned to his shell skin and completed sitting in the same place for the four days and won the contest.

Next the monster drew an arrow through his body putting it in his mouth and drewing it out the other end. The monster also reversed the procedure and challenged the Locust to do the same. When the Locust equalled the feat, then the monster said the Locust and the rest of the people in the lower world could come and live in this world.

The people decided they wanted to make fire and wondered how to do so. After discussing the matter they found that one of the people had brought flint up from below. With it they made fire with four kinds of woods which were gathered from the four directions. The first fire was

made from fir, pinon, spruce, and juniper. The fire made a noise and scared the people. They put a piece of wood on it to quiet it but it didn't do any good. Finally, one of them took a branch of a tree from outside, brought it in, and hit the fire with it. Right away the fire quieted down. This is why the first fire poker was made and the people made a prayer and song for the poker.

The people made a hogan of five logs; the first two longs came from East and West, the next two from South and North, and the fifth from the Northeast. In blessing the hogan they blessed only four sides and this is why they only bless four sides of a hogan today. In the holes where they placed the end of the East log, there they put white shell; under the South log, turquoise; under the West log, abalone; under the North log, Jet; and under the fifth log, jewels from all the four directions. Where the logs came together at the top they tied feathers of different birds. The tops of the logs are thought to be the eyes of the hogan.

First Man and First Woman told the people that in the future when they build a hogan they must do the same thing, and put pollen underneath and on top. They told the people that they must bless the hogans with white and yellow cornmeal, with pollen and with powder from prayer sticks.

After the logs were up and the smaller logs were added, the people wondered which way should the doorway face. They decided that since all prayers and songs started in the East they should make the doorway facing East.

In the early Male Hogan, a place where the ashes from the hogan were to be put was then selected. Neither charred wood nor bones were to be left there. A Female Hogan is constructed to the South of the Male Hogan, next to it or near it. The Female Hogan is quite a bit different from the Male Hogan not only in its usage but also in its appearance. It doesn't have eyes, but instead it has an additional space in the front, called a vestibule. In the Female Hogan, children can play and cry; women folk can cook and entertain themselves. Men can also entertain with stories and they can laugh in this hogan. Conduct of this kind is not allowed in the Male Hogan.

The Male Hogan is used strictly for ceremonial gatherings and other religious matters. Food can be brought in when it is time to feed the men, who are engaged in religious matters, and it is to be taken out right after they finish eating. Some say that the first Hogan made is still in existence somewhere near the place of Emergence and that at this place there still is a petrified ladder.

When the First Hogan was finished everyone rested. The First Hogan was occupied by First Man and First Woman. Together they planned how things should be and that there should be a sun and day and night. While the people were planning, with some of them inside the hogan and others outside, one of the people outside died. No one knew what to do so they asked Coyote and told him they were leaving it up to him to decide. Coyote told them that since they were leaving it up to him he would take a black rock and go to Black Water Lake and throw the rock in the lake.

If the rock floats and comes up then the spirit of the dead person will go up and there will be no death, if it sinks, the spirit will go to the world below and there will be death. Coyote went to the lake and threw the rock which sank. That is why the spirits of the dead always go to the world below.

Two days after the person died, two men looked down the hole where they had come up, and they saw nothing and no tracks. Two days later they looked again, and this time they saw the dead person sitting down there combing his hair. They went and told the people what they had seen.

First Man and First Woman formed again the six sacred mountains from the soil that First Man had gathered from the mountains in the Third World. When the people had gathered everything with which to dress the mountains they traveled by rainbow to the East to plant the sacred mountain of the East. They put down a blanket of white shell and on it they placed some white shell. On top of that they sprinkled some of the soil First Man had brought from the world below. This was wrapped up and planted to the East. White Bead Boy or Dawn Boy was told to enter the Mountain of the East.

The Mountain of the South was planted the same way only with a turquoise blanket, soil and pieces of turquoise. Turquoise Boy was told to go and live in the Mountain of the South.

The Mountain of the West was made on an abalone. Abalone Shell Boy entered the Mountain of the West.

The Mountain of the North was made on a jet blanket and of soil and pieces of jet. Jet Boy or Darkness Boy entered the Mountain of the North.

First Man and First Woman fastened the various mountains to the earth. The Mountain of the East was fastened with a blanket of daylight and decorated it with black clouds and male rain. The Bear was sent to guard the doorway of White Bead Boy.

The Mountain of the South was fastened to the earth with a stone knife. This Mountain of the South was covered with a blue cloud blanket. The Mountain was decorated with dark mists and female rain. Big Snake was sent to guard the doorway of Turquoise Boy.

The Mountain of the West was fastened with a sunbeam. This Mountain was covered with a yellow cloud. It was decorated with black clouds and male rain. Black Wind was told to guard the doorway for Abalone Boy.

The Mountain of the North was fastened to the earth with a rainbow. Over it they spread a blanket of darkness. The Mountain was decorated with obsidian and jet. Lightning was sent to guard Jet Boy's doorway.

The people at that time had a kind of light such as they had in the worlds below. But they wanted a stronger light to awaken them in the morning, and a light at night. Also the people wanted to straighten out the night and day and the seasons so there would be some order in their lives.

They laid a blanket on the ground and on it they placed the stars. Black God placed the North star. First Man placed the Big Dipper, while First Woman put the little Dipper into the sky. First Man also placed the seven stars which Black God claimed represented parts of his body. When First Man and First Woman had named the main stars and placed them in the sky, they instructed the stars to guard the sky and man.

Before First Man was finished placing each star in a particular pre-selected place in the sky, along came Coyote and asked what they were doing. Coyote picked up a star and put it in the South and said it was his. Later Coyote saw how slowly the naming and placing of the stars was progressing so he took a corner of the blanket and flipped the remaining stars into the sky. First Man scolded Coyote but Coyote felt he had done a good job.

After the stars had been placed in the sky First Man and First Woman still wanted to make something that would make strong light for the day. First Man spread an unwounded buckskin on the ground. On the buckskin they placed a large perfect round turquoise. On the great turquoise they marked a mouth and nose and eyes. They made a streak of yellow below the mouth across the face.

The different Beings talked over where they would put the sun. Some thought it should be put on top of the highest mountain, but they finally decided to place it in the sky. Next came the question of how should the sun move. Should it move up and down, should it move in a circle without going down? It was decided that it should move from East to West to give light all over the world.

Next they placed a perfect white shell on the buckskin. This large perfect white shell was to become the moon.

After some difficulty the Sun and Moon moved and were placed in the sky. A carrier was selected to carry the Sun and another carrier was selected to carry the Moon.[2] The Sun carrier and the Moon carrier declared that every day as they went on their journey from East to West, someone will die. This would be the price of their carrying the Sun and the Moon.

After the people had finished with the Sun and Moon, they began to consider planning the year into various seasons. First Man and First Woman considered growing things and animals and when they should plant and harvest. It was decided that the seasons would start with Spring when there would be growing things. These growing things would grow and that would be summer. Then they would get old and that would be harvesting time which would be fall. Then the growing things would be finished and that would be winter. Lightning People were given a time to come which was in the spring and summer. They would awake everyone so all would know that spring had come.

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[2]In some of the stories the carrier of the Sun was a man on a horse, in other stories the carrier was Turquoise Boy. There is no absolute agreement on this point. The same holds true for the moon carrier. In some stories the carrier is a man on a horse, in others White Shell Girl.

After the people settled down, most of them started moving around from place to place. While they were in the process of moving around, they left a group, the Paiutes, in the Navajo Mountain area, because of differences over religious matters. From this area, the main group moved down towards the South, where they left the Chiricahua Apaches. Then they went to the East where the Mescaleros decided to live. These Mescaleros now live from Albuquerque all the way down to the home of Mexicans. From there, the People again moved to around La Plata Mountain where they left the Jicarilla Apaches. The People remained there for several winters. They were happy, but there was only one problem; the summers were too short. There wasn't time for the squash and corn to ripen. So, they moved to Cabezon Peak. The home of the People existed within the boundaries of the four sacred mountains. The names of these mountains were decided upon by the Holy People and one god was left within each of these mountains. That is why to this day these mountains are sacred. There are eight more smaller mountains that are holy.

There is a Ye'ii whose body curves all the way around on the outside of the four sacred mountains. This was done to give the people protection. If ever the population increases so much that people spread out beyond that boundary represented by the God's body, that would be the end of the Navajo people. There are Navajo people living beyond that boundary now, so it could be that these people will run into difficulties with nature, and will be out of harmony with the plan of the Gods.

First Man and First Woman lived near Huerfano Mountain. These two were the first beings to look like the people we now know as humans. The living things that came out of the worlds below were somewhat like spirits; they were the Holy People.

The people began to increase and their crops were good. Nevertheless, there were monsters who killed people and caused great trouble. At this time there were people living at Pueblo Bonito, and these people, like the early Navajo, were threatened by the monsters. Big Monster (Ye'iitsoh) lived on top of Mount Taylor. He would hit the people with his clubs of black, blue, yellow, and varicolored flint. Then Big Monster would eat the people.

The Horned Monster roamed over the land and he had very keen eyesight. He looked something like a moose or a rhino. He lived in the valley where there was wild cotton. If someone passed near him he would run and kill the person with his horns or by simply running over him.

The Bird Monsters lived up on the pinnacles of Shiprock. There were a mother, a father, and two youngsters. The parents would fly and pick up the people and drop them into the nest where the fall would kill them. The youngsters would then eat them.

Kicking Rock, "Monster That Kicks People Off The Cliff," would sit leaning back against the rock and as people walked by he would kick them off the trail and over the cliff. Down below, the monster's children

would devour the victims. The monsters were the result of the excesses of the women in the lower world during the Separation of the Sexes.

The "Monster That Killed With His Eyes" would stare at his victims until they were hypnotized, and then eat them. There were many other monsters such as "Crushing Rock," "Moving Sand," "Twelve Antelopes," "Tracking BEar", and others.

The people were very much afraid of these monsters and lived in great fear.

While all this was happening, First Man and First Woman were living at the foot of "Mountain Around Which Moving was Done." They had been told that when the people had multiplied, Changing Woman would be born.

CHANGING WOMAN

One morning, at dawn, First Man and First Woman saw a dark cloud over Ch'óol'í'í (Gobernador Knob). Later they heard a baby cry. As they looked to see where the crying was coming from, they noticed the noise came from within the cloud that covered the top of Gobernador Knob. First Man searched and found a baby girl. She was born of darkness and the dawn was her father.

First Man and First Woman brought her up under the direction of the Holy People. They fed her on sun-ray pollen, pollen from the clouds, pollen from the plants, and the dew of flowers. This baby became Changing Woman one of the most loved of Navajo Holy People.

When she became of age, reached puberty, a ceremony was held over her called "Walked into Beauty." This same ceremony (Kinaaldá) is given today for every Navajo girl who reaches puberty. The only difference is that at this first one, Changing Woman lay on a pile of blankets facing West; today the girl must face the East. Changing Woman said they must face the East so they could look at Earth and Sky.

At the time of the first Kinaaldá the Holy People were living on the earth. They wanted to hold this ceremony for Changing Woman so that she would be able to have children. The ceremony was held at Gobernador Knob.

First Woman gave instruction to Changing Woman as to what she must do in the ceremony. First Woman said, "You must run four times

in the direction of the rising Sun. As you turn to come back, you must make the turn sunwise."

When First Woman decorated Changing Woman, she said, "Sit down here, my daughter." Then she spread out a white bead, on unwounded buckskin, one of turquoise, one of abalone, and one of jet. These were laid down and spread out. Then she put white bead moccasins on the girl's feet. She gave her leggings of white bead, and a skirt of white bead. She designed her sleeve fringes with white bead, her wristlets she made of white bead. Then First Woman decorated her neck with white beads, turquoise beads, abalone shell beads, and jet beads. She gave to Changing Woman earbands, and placed her hand on the girl's forehead, and moved her hand over the length of Changing Woman's head. In this way everything was to grow in the future. Finally, she placed a white bead head plume in her hair.

To the East the bluebird gave its call, from the South the dark small bird called, in the West the wild canary gave its call and from the North came the call of the corn beetle. First Man and First Woman were pleased. The calls announced the coming of the Holy People for the fourth night ceremony.

First Man said, "This is Changing Woman who now is to be called White Bead Woman because she has dressed herself in white beads. Some of the Holy People objected to this and said they would continue to call her Changing Woman. A large cake was baked for the Sun and this was

given to him the next morning.

Talking God was asked to make some songs for the ceremony, and he replied, "My mouth is not used to it so I will sing only four Hogan songs." First Scolder said, "What do you mean, just four Hogan songs? Don't be foolish. You must sing more than four. Your tail feathers number twelve and you should therefore sing twelve Hogan songs."

Talking God agreed and answered, "So be it, then." He placed a rainbow across the hogan from East to West and then another rainbow from South to North. He made the hogan larger by blowing on each side beginning with the East. On the East side Talking God planted a row of twelve white beads in the shape of tail feathers, on the South he planted twelve turquoise beads in the shape of tail feathers, on the West side he planted twelve tail-feather-shaped abalone shell beads and on the North side he planted a row of twelve tail feather shaped jet beads.

When this was done all those present were very happy. Talking God sang his twelve Hogan songs and the others gave their own set of songs.

Sometime later Changing Woman felt lonely and wandered away from her hogan. She sat in the Sun by a small waterfall. There she lay down and slept. When she awoke she felt tired and she was sure someone had just slipped away from sleeping beside her. She saw tracks coming from the East and also leaving.

In time, she had twins, both were boys. As the boys grew up, their mother adored them and gave them much love. When they were still little youngsters, they made their first bows and arrows. They would go hunting

for small game and bring back rabbits and squirrels. The boys exercised daily, wrestling and running. They would race to the East to the top of a mountain in the morning and there they would breath in the sunlight as it came out from behind the mountains to the East. Soon they wer very strong, and when it snowed they would roll in the snow, stripped of their clothing.

As the boys grew older they asked their mother who their father was. Their mother didn't answer. She always cautioned the boys not to go too far from the hogan as the monsters might catch them. Changing Woman was worried all the time as she was afraid the monsters might catch her boys and eat them up. One day the boys were playing close to their home and the earth shook warning them of the approach of one of the monsters. They boys quickly ran home to hide. The monster walked up to their hogan and demanded that the two boys, whose tracks he saw leading to the hogan, come out. Changing Woman came out and told the monster there was no one else living in the hogan. The monster mentioned the boys' tracks in the sand which led into the hogan. Changing Woman said that she had made the tracks herself. She said she was so lonely that often she'd go outside and make children's tracks in the sand using her hand just to make believe that there are children around. This satisfied the Monster and he left.

THE TWINS WENT TO THEIR FATHER

One of the Twins, later to be known as Monster Slayer, was the older, braver, and more daring. His brother, Child Born of Water, wasn't as strong and was younger. Both boys had dreams and visions.

One day as the twins were out on one of their many hunting trips, they came upon a tiny hole in the ground with smoke drifting out of it. All this happened through a miraculous power. They stopped and looked at the hole with curiosity--one of them touched it, and a voice called from within, "Come on in." With that, the hole widened enough so that the boys could crawl in. The sunlight revealed a ladder down into the hole a and down this ladder they climbed. When they reached the bottom, they came face to face with Spider Woman. They were astounded as they looked around by the beautiful walls, decorated by feathers of every description and color. Collecting feathers of all existing birds was Spider Woman's hobby.

Spider Woman asked them, "What are you doing here, my children?" One of the boys responded that they were on a hunting trip. At that time, the Sun was about midway between noon and sundown. One of the boys again spoke up, saying, "We and our people are being troubled by monsters, we wonder who our father is so he can help us destroy the monsters." To this, Spider Woman answered, "I know all about it. I know who your father is." At that very moment the Sun stopped, and his rays quivered. The Sun remained fixed in the sky while Spider Woman was telling the boys all

she knew about their father. When she finished, she said she would help the twins go see their father, who was the Sun, so they could get his help to kill the monsters.

She warned the boys of the obstacles they had to overcome in order to reach their destination. To help them Spider Woman taught them things that only she knew.

Spider Woman was very kind to them. She said: "I do not have much to eat but I will share what I have." So she took out seed and placed it in four baskets which she placed in front of the boys. In the first basket she put white corn meal, in the second another corn meal, in the third three kinds of seeds, and in the fourth beeweed meal. She only put a little in each basket and the Twins thought it was not enough, but they said nothing. She knew what they were thinking and said: "There is plenty." When the boys ate, the baskets kept filling and they were never able to finish all the food. When they had eaten all they could hold the boys rubbed themselves on their legs and body, a sign of apprecation.

When the older brother was eating, Spider Woman dropped a small piece of turquoise into his corn meal. She dropped a piece of white shell into the corn meal of the younger twin. She also gave a magic eagle feather to each boy and told them the feather would help them when they are in trouble. The turquoise and white shell they had swallowed were to make their hearts strong and to give them courage.

The Twins stayed there to learn what the Spider Woman knew about the journey they were about to undertake. "About your journey, it won't take a day, it will take a long time," said Spider Woman. Their trip was going to be so hazardous and difficult that they had to learn by heart the chants and the prayers that were to keep them from harm.

In order to pass those frightful guardians they would meet on their way to the Sun's house, the boys had to call each by a certain name, then utter a prayer. All this they learned during their stay with Spider Woman. She told them that upon leaving her place of residence their first obstacle would be Reed That Cuts. This reed was so sharp that it would cut even if it just barely and lightly touched a person. From this cut the individual would bleed to death. That is why it was necessary to say the prayers and call the reeds by their special name before attempting to pass them. Spider Woman also warned the boys that by the time they reached the watering place near the reeds they would be so thirsty that they would want to ignore the dangers that existed at this particular place. It was the promise of cool, clear water that lured many victims to their bloody death caused by the sharp reeds.

Spider Woman said that the next hazard would be Moving Sand. There was no way around it. When a person tried to climb up, the sand would start sliding the person down to the bottom again. As the person fell, the sand would cover him. The Boys could cross the Moving Sand only by uttering the right prayer, the chant, and calling it by its given name.

Next they had to pass through the Canyon Which Closes in on a traveler. The Twins were told that if they couldn't stop the canyon from crushing them, even after they had called out its name and uttered prayers and chants, they were to use the magic feather which Spider Woman had given them especially for that purpose. She also told them that there would be a messenger behind their ear telling them what to do after they passed through the canyon.

After passing through this treacherous canyon, they were to continue with their journey until they reached the four pillars of rocks that represented old age. Spider Woman warned them not to pass on the shady side, because if they did so, they would die of old age. Instead, she told them to pass on the sunny, or South, side.

Beyond the massive pillars, they had to cross the "Wash That Swallows" and they were to do certain things to avoid getting killed--saying the prayers and the chants and calling the wash by its name. To cross the Wash, they would also have to ride the measuring worm.

When the boys finally reached the ocean, they were supposed to ride the rest of the way to the Sun's home on a water skeeter. They would have to explain to the insect that they wanted the ride, and they would have to say a few prayers and chants before they could get the ride.

Spider Woman explained that upon reaching the Sun's home, the Twins would encounter four obstacles which served as doormen to the Sun's home. First there was a gigantic snake, then a huge black bear, and then Big

Thunder, and then Big Wind. There were prayers and chants they learned in order to get past these guardians.

It took quite a while for the Twins to learn all this information from Spider Woman. Finally they were ready to start on their journey. They set out, carrying the magic feathers and followed by the messenger. After traveling for a long time, they came to the place where there was the Reed That Cuts. The place looked just as Spider Woman had described it, with cool water coming out of a spring. They could see bones everywhere, and they knew these were the bones of victims who hadn't known danger existed there or which hadn't known how to avoid the danger. The Twins realized that this was the first place of danger, so they said the prayer, sang the chants, and called the reeds by the sanctioned name. (The name the boys called these dangerous obstacles are known to the people who know the complete story. The names are very powerful). The reeds were so happy to hear their name and to hear the prayers and chants, the plumes sprang out from the tops of their stalks. The two boys drank the cool water without any danger from the reeds. They drank their fill and left without being bothered by the cutting reeds.

The Twins then traveled for a long time until they got to the Moving Sand. They prayed and chanted, called it by name, and started climbing up. As they climbed higher through the sand, they encountered piles of bones. Shuddering, the twins passed without being injured.

Next, they came to the Canyon which Spider Woman told them they had to pass through. As they started into it, the walls began to close in

about them. They called the Canyon by name, but the walls kept on coming together. So afraid were the boys that neither one of them was able to complete the prayers and the chants. Just before the walls closed in completely, they stepped on to their magic feathers and floated to safety, with the Canyon crashing shut just beneath their feet. They boys were badly shaken by this close call, but they continued on.

Before long they reached the four old, greying pillars of rocks, each one greyer than the one before. They must have forgotten what Spider Woman told them, or perhaps they preferred the broad, shady trail on the North to the narrow one on the South side. Anyway, they disregarded the warnings given them and started along the trail on the North side. As they passed the first pillar of rock, they noticed that some of their hairs became tipped with white; after the next one, there were streaks which were very noticeable. At that very moment, the protective messenger which has been following them sent some birds to change their course. Then the messenger told them the right way to go. So they changed their path and passed the last pillar on the sunny side, even though the trail was very narrow and steep. The trail was so steep that the Twins didn't dare look down for fear that they might get dizzy and fall. They realized, with great fear, that, had they passed on the shady side of the fourth pillar, they would have died of old age.

They continued with their journey all the way to the "Wash That Swallows." There they met the measuring worm, talked to him, explained

their needs; the worm agreed to take them across. The worm said, "Hang on tight, for I'm going to snap (or spring) across." The boys were now past middle age because of their mistake back at the four pillars. The Twins got on the back of this creature and held on tight. Just as he said he would, the worm sprang right across.

The Twins continued on their journey to the Sun. After a long period of time, they finally came to the shore of the ocean and asked one of the water skeeters to take them across. Beyond the place called or known as "darkness" they rode the water skeeter all the way to the home of the Sun. There they saw the four guardians about whom they had been told. The Twins safely passed them with the aid of the prayers, chants and knowing the names of the guardians.

They passed through a great doorway, and saw a woman sitting there in the Sun's house. She said sternly, "What are you doing here? This is no place for 'land people.' Who are you?" They answered, "We have come to see our father, the Sun." The Twins could see that the woman was surprised. "What are you talking about?" She said. The Sun had told her that he left every morning with but one thing in mind and that was to do what had been selected as his task which was to carry the Sun disc. "What do you mean he is your father?" She repeated..

After the Sun's wife got over her anger, the Twins told her how they found out who their father was. Then they looked for the room in which the Sun stayed after his return from his daily journey. As they walked into this room, they repeated some prayers and chants. All this time the Sun's

wife had been trying to get the Twins to leave for she feared for their safety when the Sun returned. But they had seen their lives threatened too many times to become afraid now.

In the evening, the Sun returned and asked: "Where are the people I saw entering my house?" The Sun's wife said: "There are no people here. I don't know what you are talking about." She was afraid the Sun would try to kill the two boys when he found them. The older twin was wrapped in a black cloud and placed over the doorway to the East while the younger twin was wrapped in a blue cloud and placed on the South side. Each boy had his magic feather next to his heart.

Finally, the Sun's wife told him that two boys came asking for their father. She scolded him for saying he never bothered any other woman when evidently he had at least these two children by some other woman.

The Sun searched the house and found the Twins. The Twins explained why they had undertaken the long and dangerous journey to visit the Sun, their father. At the end of the explanation the Sun said nothing. He didn't think the boys were his sons so he decided to test them to find out.

The Sun prepared tobacco and asked the Twins to smoke. The tobacco was very strong and would kill any person unless he was protected as were the Twins. They smoked four times and after each smoke the boys said they felt fine.

After the smoking test, the Sun prepared a sweatbath for the Twins. Inside the sweatbath the daughter of Sun dug a pit and covered it with sheets of white shell and darkness. She also put Evening Twilight, Sky Blue and Dawn as curtains over the doorway. The Sun's daughter told the boys to hide in this pit in the back of the sweatbath so as to be protected from the heat. The Sun tried to make the heat so great it would destroy the Twins but each time he asked they told him they were just fine. At that point the Sun began to believe that the boys must be his sons, since no human being could live in that intense heat.

Still the Sun subjected the Twins to additional tests. He fed them corn meal that was poisoned, but their messenger warned the boys and told them not to eat the poisioned meal. Also, the Sun threw the boys against big sharp manycolored flint knives. But there again they weren't harmed. This time their magic feather protected them.

Finally, the Sun recognized that the Twins were truly his sons and he had his daughter bathe them. The Twins were washed first in a white bead basket, next in a turquoise basket, then in white shell basket, and lastly in a black jet basket. Next the Sun molded and shaped the Twins' arms, legs, fingers, faces and bodies. He dressed them in beautiful clothes and they were handsome.

The Sun then took the Twins and showed them around his house telling them to pick anything they wanted for themselves. They looked in four different rooms: In the East room were fields of the finest corn and

other plants and seeds; in the South room there were wild animals of all kinds and descriptions; in the West room were domesticated animals including horses; and in the North room there were precious jewels of all kinds. The Twins explained they would need all these things later, but that they weren't what they had come for.

Again the Twins explained that all the earth people were being destroyed by the Monsters and they needed means to destroy the Monsters. On the wall of the Sun's house above the North door there hung a weapon. The Twins asked for that weapon. The weapon looked like a bow and arrow but it really was lightning. The Sun asked them what they would do with the weapon and they said they would use it to kill the Monsters. The Sun was reluctant to give the weapon to the Twins since it was so powerful and since they would use it to kill the Monster and some of the Monsters were his children, just as were the Twins. Finally, he agreed to give them the weapon.

The Twins were also given suits of flint armor. The elder boy was dressed in Dark Flint and the younger in Blue Flint. The Sun said the older boy would be named Monster Slayer and the younger would be called Child Born of Water.

He handed the elder brother his weapon which is lightning and is called the Lightning That Strikes Crooked. He handed the younger brother his weapon which also is lightning and is called the Lightning That Flashes Straight.

The Sun promised to help the Twins kill the Monsters. He told them that Big Monster has four lightning arrows and that they must get all his arrows. The Sun asked for a tail feather from the head of the Monster as a reward for helping the boys.

Monster Slayer and Child Born of Water then returned to the earth. The Sun had told them that when killing the Monsters the elder one must do the killing and the younger one must watch his firebrand which would show how the older brother was progressing.

In order to indicate the close similarities with minor differences in Navajo stories, the following version of Changing Woman and the Twins Journey to Their Father is presented. This version was told by Chich Sandoval, a Navajo who lived near Lukachukai and who knew many Navajo stories. The story is included in just the manner it was told by Mr. Sandoval in 1968.

When the people came up from the world below, or after, they moved to the place we call Dinétah. There they lived for some time until eventually they began to split up. First Man and First Woman were aware of the problems the people were discussing and what they were planning to do. So each time some problems came up, they would tell the Coyote to go over there and investigate; "See what's going on over there, people are meeting there to discuss a certain issue. Go over there and correct them." So that's why Coyote was always butting in on someone else's business, but this was done on the instruction of First Man and First Woman.

Time went on but we had no way of telling time. One morning, as any other morning, First Man got up early and took a walk before the Sun was up. He noticed a mountain, the one called Gobernador Knob, capped with fog, the tip hidden by the fog. That began to worry him. He wondered: "What is that fog on top of that mountain?" The mountain was shaped like an ant hill and the tip of it was hidden by the fog.

This day, he went there to investigate. He came to the mountain and he circled it and came up from the East. He looked. It was beautifully

all covered with sand. On the sand was lying a new born baby girl. He didn't believe it. "Imagination," he thought. So, he went back down and came up from the South side and looked again. Still, there was the baby. Again he went back down and came up from the west side. The baby was still there. To make sure, he walked around to the North. From there he looked down, and the baby was still there. Now he was certain that a baby was really lying there in the sand. So he retraced his steps and came up from the East side of the mountain. He looked at the baby, a newborn girl. Nobody knows the mother or the father of the baby.

Just then the Talking God came running over and claimed the baby. First Man asked him, "How do you expect to raise her?"

"I can use pollen" replied Talking God.

"Feed her pollen? Pollen isn't food. You cannot raise a child on pollen," answered First Man.

Talking God asked, "Then, what are you going to feed this child?"

"Well, I go hunting, I hunt for rabbits, deer, and other game. When I bring in the meat, I will cook it and feed her the broth. That is how I will raise her," said First Man. He finally persuaded Talking God to let him, First Man, care for the baby. So, home went First Man, taking the baby to First Woman. Together, they would raise her.

At about that same time Salt Woman came into the family. With her help First Man and First Woman were able to raise the little girl. Coyote

was always there nearby, too. During the same period, the threat of the monsters was becoming serious. They were roaming around picking up people and carrying them away.

Some say it took the child only four days to grow up. Still some say it was four years. Whichever way it happened, nobody knows. She grew up to be a beautiful young lady. She became known as White Shell Woman, and later, Changing Woman, the mother of the Navajo clans. When she arrived at adulthood, a puberty ceremony was performed on her. Talking God appeared as the main singer, and invitations were extended to many other Holy People. They all attended and sang their songs. This is still practiced today. There is usually one person who conducts the proceedings and he usually starts the singing. After he goes through this songs, anyone who wants to sing can do so. All this started the time this particular ceremony (Kinaalda) was performed for Changing Woman. Two such ceremonies were performed for her before she was ready for marriage. Then she had become a woman.

One day she was out gathering wood, just before sundown. She had the wood all tied and just before she picked up the wood to take home, some irresistible force held her down and she couldn't stand up. She looked around but no one was near by. Every time she tried to lift up the bundle of wood, something held it down. After her fourth attempt, she looked up and saw a young handsome man standing near her. He was the Sun.

She had sexual relations with him and after that, she went down to a spring to get some water. The story goes that every time she went there, she would lie down under that dripping water for sexual satisfaction. From her relations with the Sun, she gave birth to two boys. Some say they are twins and others say they are not. One was born and after some time, the other was born. Others say they are twins born almost at the same time.

The first of the twins or boys was to be Monster Slayer. He was the one who would get rid of the Monsters so that the human race could increase in number. The second one was called Child of Water, because he was born to the water that was dripping at the waterfall.

After those two boys were born, it was very dangerous because of the roaming giants who would pick up people and carry them away. All around Huerfano Mountain, there were planted many cactus. That's why to this day, there are a lot of cactus at that location. The cactus were planted to keep the giants away. These giants didn't wear any clothing or shoes, so naturally, they couldn't walk in the cactus.

The boys grew up together and their grandfather, First Man, made ordinary bows and arrows for them to use. They got to playing around one day and saw a buzzard fly by so they took aim and shot him. This made the buzzard angry so he prepared his own arrows and a bow out of his wing feathers. The buzzard said to himself, "I can shoot, too." He is the head of the witches and a "bean shooter." The boys were super-

naturally protected so the beans did not have any effect.

As they grew up, every night they would ask their mother, "Who's our father?" She would tell them, "I cannot tell you. You have a father but he's dangerous. He might kill you." But they kept saying, "Who is out father? Where does he live? Where is he?" But their mother wouldn't tell them.

Each night when the two boys retired for the night, the two women, Salt Woman and Changing Woman, would sit and talk across from where the boys were. The boys would listen. They soon became curious. They wanted to know what the two ladies talked about.

They kept insisting on their mother telling them who their father was. Finally, someway or another, they became aware that their father was the Sun, who lived in the East.

The boys wanted to go there and see their father. All of a sudden they took a notion to take off towards the East to find the Sun. So they started out without telling their mother or anybody else where they were going. They just took off. As they were going along on a flat place they saw smoke coming out of the earth. They stopped there and looked down into the hole where the smoke was coming from. There they saw an old lady sitting down. This lady said, "Come on down, my grandchildren." "What for?" asked the boys. The lady repeated, "Just come on down here." So they climbed down to where the old lady was sitting. This lady happened to be Spider Woman. There were webs all over the ceiling and the walls of her home. She presented them with a plume, which

happened to be a shield that would protect them on their journey.

She said, "My grandchildren, you shall take this along for your protection. There are many dangerous places between here and where you you are going. Every time you meet these obstacles, use this feather to protect yourselves."

After leaving Spider Woman's home, they came to a place where there was a big sand hill that you couldn't climb over. Everytime you started going up, you would slide back to where you started from. The boys used the feather to pass this sand dune and they continued their journey.

Soon, they came to a place where there were a lot of reeds, which were as sharp as knives. When the wind blew, it was impossible to go through. As soon as you stepped in there, the reeds would cut you to pieces.

Before they started through the reeds, there came old Black God, Black God, the fire god, approached them. He asked, "My grandchildren, where are you headed?" The boys told him that they were going to see their father. "He's a dangerous man," said Black God. "We can't cross these cutting reeds," said the boys. Black God answered, "I can take care of that." So he set the reeds afire and soon the boys were able to pass through the reeds and continue their journey.

At another place, they came to a narrow canyon. Every time they tried to step across, the canyon would open up and smash together. If

a victim stepped into the canyon, the canyon would come together and crush him. At the edge of this canyon the boys stood, not knowing how to cross. Suddenly, they saw a worm who asked, "Where are you going, my grandchildren?" "We are going to see our father," answered the boys. The worm warned, "He's a strange man. You better be careful." "We cannot cross this canyon," said the boys. "I can cross it," said the worm. "Get on my back and I'll take you two across."

The worm bridged the canyon with his body and the boys crossed.

Before they came to the ocean, they encountered more of the dangerous obstacles which they successuflly passed with the help of the feather. When they finally came to the ocean in the East, there was no way for them to cross. Their father's home was far out on the ocean, floating, Again they received help, and the boys arrived at their father's house.

When they reached the Sun's home, there was a beautiful young lady sitting there. This was the Sun's wife. She said, "Strangers, who are you? What are you doing here?" So they told her of their journey and why they had come. She shook her head and said, "Your father is a dangerous man. He'll kill you two for sure. He returns home after he goes down in the West." Then she picked up the roll of curtain (cloud) she had on the East side. It was white. She wrapped the boys in there and replaced it on the wall. There was a blue curtain (cloud) on the South, a yellow one on the West, and a black one on the North.

A little after sunset, the earth began to tremble and roar. The

Sun was coming. He walked in and said, "I saw someone coming in here at noon. Who was it?" The Sun's wife wouldn't say anything because she was jealous that he had fathered children elsewhere. This is where all jealousy got started. The Sun kept after her and finally she said, "Yes, there is somebody here waiting for you. Here you have been telling me you are innocent and that you were faithful to me. I know you haven't been faithful to me because some of your children are here looking for you." He said, "Where are they?" He received no answer so he grabbed the dark curtain on the North and unravelled it and found nothing. He repeated this until he got to the curtain on the East side where the boys were hiding.

As the Sun unrevelled the curtain, the boys fell out hard but because of the sacred feather, they didn't suffer any injuries. He asked, "What do you want? What are you after? Where are you from?" The boys told the Sun why they had come. Still the Sun didn't believe and trust the boys. The Sun picked up the boys and threw them at sharp spikes that hung in the East. The boys bounced off unharmed. Then he tried it again to the South and then to the West and finally to the North. Still, the boys were uninjured. Next, he ordered one of his servants to take the boys out and lay them in the ocean so they would freeze to death. But the beaver came along and covered the boys with her hide to keep them warm all night.

The next morning at dawn, they were brought back to the Sun's home. The Sun's attempt to freeze the boys had failed. Next, the Sun ordered another one of his servants to prepare a sweat house and give these boys a sweat bath. He wanted to suffocate them.

The servant went and prepared the sweat house, but he dug a secret chamber into the side of the sweat house like a gopher. Then he placed four stones one after another to block the heat. Afterward the boys went into the sweat house, having been told of the secret hole into which they could go for protection from the extreme heat. This, they did. As they climbed into the secret chamber, the four stones were placed so they would protect the boys from the heat. Soon, the stones were red hot. After a certain amount of time, the Sun came to the doorway and said, "Are you hot?" The boys said, "No." The Sun asked that question four times. After the fourth time, he poured water on the stones to create steam in the sweat bath. But, the rocks protected the boys from the scalding steam. The room was filled with steam when the Sun asked again, "Are you hot now?" "Yes," said the boys. "Come out, now." said Sun. The boys came out unharmed by the heat and the steam.

Next, the Sun took the boys and tried them with another test. This test was poisoned tobacco that he had prepared. The boys were warned, supernaturally, of the poisoned tobacco the Sun was offering them and that they shouldn't inhale the smoke. The boys didn't inhale the smoke and slipped some kind of an antidote into the tobacco to make it ineffective. So again the boys were able to get through this test.

Finally, the Sun admitted that the boys were his children. He called his daughter, who was the child of the woman the boys found in the Sun's home where they entered. The daughter was very beautiful and there was also a son, who was as good looking as the girl. The daughter used her brother to mold the two boys in the likenss of his features. This was carried on by the People for some time, but I don't know if it is still practiced for males.

Whenever there is a puberty ceremony for girls, they usually mold and shape the young lady in the likeness of some respected and beautiful person. This si done accordingly to the Sun's order.

After the two boys were molded and shaped after their step-brother, they were fed. Then the Sun asked them, "Now what do you want?" He opened the door to the East and showed the boys all kinds of precious things, "This?" "No," replied the boys, "We didn't come for these." The Sun then opened the door to the South and asked, "Those?" He opened the doors to the West and to the North, but the boys refused all. At one of the doors he showed them horses and at another, he showed all kinds of jewels. Sun knew what the boys were after and he knew they wanted weapons with which to rid the earth of all the monsters.

Then the boys spoke up, "One thing we came for, father, and thats a weapon to kill all these monsters roaming our land. We must kill the monsters, because they are endangering every single person in our land. People can't increase in numbers because they are being killed by these

terrible monsters." Sun sat there for a while and thought it over and finally, he said, "I hate to do it, because many of those monsters are my own offspring."

The boys pointed out the weapons they wanted, "We want that bow and arrow," they said. The bow and arrow happened to be made of thunder and lightning. Sun hated to let them have it since it was so powerful and could kill the monsters but he finally agreed to give them the weapons they requested. The Sun said, "All right, my children, I will let you use the weapons but I won't let you keep them. After you get through with them return them to me. When you bring them back, I will give you a substitute for them. Now, I will take you back to the center of the sky and release you from there. But, the first monster you want to kill, the lonely roaming giant, is your brother. He is my son, so I will do the killing. I will kill him myself."

They left with their father early in the morning on their journey across the sky. When they arrived above the center of the earth which was a Mount Taylor, the Sun gave them another test. He asked them to identify various places all over the surface of the earth. He asked, "Where is your home?" He knew where their home was. The boys pointed out Huerfano Mountain and said that was where they lived. Sun next asked, "What mountain is that in the East?" "That's Blanco Peak," replied the boys. "What mountain is down here below us?" "That's Mount Taylor," said the boys. "What mountain is that in the West?" "That's

San Francisco Peak." "Now, what mountain is that over in the North?" "That's the La Plata Mountains." All the boys' answers were correct so the Sun bid goodby to the boys as they were then lowered down to earth at the place called Hot Springs.

KILLING THE MONSTERS

The first monster the Twins set out to kill, upon their return from their visit to the Sun, was Yé'iitsoh (Big Monster). The Monster lived at a place called Hot Springs. The Twins waited near the lake for him to come and drink. The elder brother went to the East side, overlooking the lake, and waited for Yé'iitsoh. Some time passed before the older Twin saw the giant Yé'iitsoh. Some time passed before the older Twin saw the giant Yé'ii's head sticking out from nearby. It was obvious that Yé'iisoh was being careful about his approach to the lake. Next Yé'iisoh walked over to the south side and from there one of the Twins could see to the waist of the giant. Then Yé'iitsoh moved to the West side where he became visible to the knees. Finally, Yé'iitsoh approached from the North and went to the lake and drank four times. He drank all the water, then spit it back and the lake was as it was before.

Yé'iitsoh stood up and saw the boys. He said, "What are the beautiful two things I see? How shall I kill them?" The Twins answered back: "What is the beautiful big thing we see? How shall we kill it?" They called to each other four times. Then the messenger warned the Twins that Yé'iitsoh was going to shoot his arrows. The Twins stood on their feather and when Yé'iitsoh shot, the feather lifted the Twins out of the path of the arrow. Four times Yé'iitsoh tried to hit the Twins with his weapons and each time they were able to get out of the way. The Sun had told the Twins they must wait for Yé'iitsoh to act first since he was the oldest.

When the Twins turn came there was a blinding flash of lightning which struck Yé'iitsoh. This came from the Sun but the giant just stood there and did not fall. Then the Twins threw their knives at him. When they hit Yé'iitsoh with their last weapon he fell with a terrible noise and when he hit the earth it shook. Blood began to flow from Yé'iitsoh and the messenger warned the Twins not to let the blood join together or he would come back to life. The Twins prevented the blood from coming together. They collected the reward of the tail feather the Sun had requested.

Then the Twins returned to their mother's hogan and told her where they had been and that they had just killed Yé'iitsoh. At first, Changing Woman didn't believe them but later she did.

Today, one can see the dried blood of Yé'iitsoh near Grants, New Mexico. The place is called by whites "the lava beds."

Now, Monster Slayer set out in search of the monster that Kicked People Off The Cliff. He was a monster in human form that appeared harmless and pleasant. He just lay beside the narrow path in the shade. He Who Kicks People Off The Cliff lived in the Mesa Verde area at a place called Wild Horse Mesa. When Monster Slayer found this being he asked, "Grandfather, is it all right to pass through here?" The Monster answered, "Yes, people pass back and forth through here." Monster Slayer pretended to take a step forward but drew back very quickly. The Monster kicked and missed. Monster Slayer said, "What does that mean, Grandfather?" He Who Kicks People Off the Cliff

replied, "Oh, I had a bad cramp in my leg." The same thing happened four times then Monster Slayer hit the monster with his knife and killed him. He found that his hair had grown into the cleft in the rock like the roots of a tree. Monster Slayer cut the hair and the body fell down below.

Next Monster Slayer went hunting the monster that tore up the ground with his horns. Child Born of Water was to remain home and watch the firebrand and prayer sticks. Monster Slayer said, "When you see one of the medicine sticks start to burn you will know that the monster is getting the best of me. Take the medicine stick in your hand and draw smoke from it into your mouth. Then blow the smoke on the prayer sticks and toward the four directions. This will give me new strength."

The Horned Monster had excellent eyesight and whenever he saw anything he would charge and eat the person alive. Monster Slayer found where the Horned Monster was living and crept closer through a bunch of tall grass. The animal was large with hair like a moose and a great pair of horns that stood high in the air. However, Monster Slayer couldn't crawl close enough to the Horned Monster.

Just as Monster Slayer was losing hope of getting close enough, a gopher came by and asked what he wanted. Monster Slayer said, "Grandmother, I am trying to get as near as possible to the Horned Monster so that I can kill him." The gopher agreed to help and dug a tunnel leading right under its heart. The gopher chewed off the hair over the heart of the Horned Monster.

Monster Slayer use his lightning arrow and killed the Horned Monster. The chipmunk climbed up on the horns of the monster to see if he really was dead. He wiped the blood from the animal's mouth on his back from his head to his tail. That is why the chipmunk has dark lines running the length of his back today. The gopher took some of the blood and rubbed it over his hands and his face. That is why gophers have dark faces.

Then Monster Slayer returned to the hogan of his mother and told her he had killed the Horned Monster. Again Changing Woman didn't believe it but he showed her the hide of the Monster so she believe him.

Now Monster Slayer set out to kill the Monster Birds. The giant Killer Bird and his family lived on top of Shiprock. Monster Slayer wore the hideskin coat of the Horned Monster and word around his neck some of the blood vessels from that monster as well as part of the horn itself. Also he placed two sacred feathers under his arms. Then he walked about making himself conspicuous to the Monster Bird. Pretty soon he heard a swishing sound from above and the giant bird swooped down and picked him up and carried him to Rock With Wings. The Monster Bird dropped him into the nest from a great height. Monster Slayer landed without harm, with the help of his sacred feathers and the Horned Monster's horn. He lay in the nest and cut open the blood vessels from the Horned Monster he carried around his neck so that it would look like he was killed from the fall. The Monster Bird called to his two young children

who were in the nest and told them to eat. When the young birds a approached Monster Slayer, he chased them away. The two young birds began to cry but Monster Slayer told them to be quiet and that he wouldn't hurt them. He asked when their father would return and the children said, "When the Male Rain begins to fall." Later, Male Rain began to fall and the father giant bird flew into the nest. Monster Slayer was ready and killed him with his arrow.

Next he asked when the mother giant bird might return. The young birds said, "When the Female Rain begins to fall." Later, when Female Rain began to fall the mother giant bird flew into the nest. Monster Slayer was ready and killed her with his arrow.

True to his word Monster Slayer did not harm the two young birds he found in the nest. He told the older of the two birds, "From now on you must not think as your father thought. The Navajo shall use you, your claws, your feathers, and other parts." After listening to Monster Slayer the bird rose and flew up into the sky. The bird became the eagle.

Next Monster Slayer spoke to the younger bird in the same manner. The younger bird then flew away. He became the owl.

After that Monster Slayer tried to find a way to get down from the nest perched on the top of Shiprock. He could barely make out features on the ground below.

He saw an old woman walking down on the ground beneath Shiprock. Monster Slayer called and asked for help. At first the old woman was afraid but finally agreed to help. The old woman, who was Spider Woman, got her basket and after warning Monster Slayer not to open his eyes on the descent she successfully lowered him to safety. In return she was able to keep the feathers from the wings and tail of the Monster Birds.

Then he returned to the home of Changing Woman, where he announced that he had killed the Bird Monsters.

Monster Slayer, with the help of his younger brother Child Born of Water, Killed the remaining monsters including Eyes That Kill, Twelve Running Antelopes, and Rolling Rock.

After Monster Slayer and Child Born of Water had killed the terrible and destructive monsters in their homeland, they were resting, and they saw a red flare coming from a distance. "I wonder who is still alive over there where the red flare is coming from," said one of the Twins.

The other Twins said, "Let's go see."

They walked and walked a great distance. Finally, they came to a place where smoke was coming up from the earth. They peeked down through a hole and saw old people lounging in a room down below.

Quietly they found a doorway and entered the room. "Here is another monster," said one of the Twins. "Let's kill her."

The old woman lifted her head and said, "Grandson! Why would you kill me? I am Hunger. How are people going to live in the future with-

out me? Would you have them eating just one meal forever? There will be new food to eat and taste whenever people are hungry. People are born with openings for the taking in and giving out of food. Isn't that so?"

"We will spare your life," said one of the Twins. "I can see that she may be useful in the future."

"But here is another one we can kill," said the other Twin. "Look at her. She is a hideous old creature and surely must be a monster of destruction."

"You can't kill me, grandson," said this old lady. "You must let me live for I am Poverty. Clothes must be worn out. Moccasins must someday have holes in their soles. You see I can be useful. If old things did not wear out there would be no reason for making new ones."

"She is right," said the Twins who was about to kill her. "I suppose we must let her live. But over there is another who seems already dead. If she is not, we can kill her."

The other Twin lifted his club, but let it rest on the old lady who lay there with her eyes closed. She opened her eyes and looked up at him. She saw the club and knew what he was about to do.

"No! Wait! You must not kill me," she said. "I am Sleep. Who could be more useful than I am? People need me when they are ill or tired. I am able to restore their energy, and even their lives. I beg you not to kill me." So her life was also spared, for the Twins realized how useful sleep could be. How terrible a place the earth would be if

people could not sometimes forget their troubles and sleep.

There were only two dreadful-looking old creatures left in the room. "There is still one for each of us to kill," said one of the Twins. "Which one do you choose?"

"I'll take this one," said one of the Twins, pointing to a bony old lady who was crawling with lice. "I think we should kill her and get her out of the way."

The old lady sat up and begged, "Spare me. Please spare me. I am the Lice Woman who gets in people's hair if they don't keep clean. People need me to remind them to keep clean. When they have nothing else to do they can kill little parts of me with their finger nails."

"People should have something to remind them to keep their hair and bodies clean." The Twins agreed and lowered their clubs.

"That leaves only this one for me to kill," said the other Twin. "What will her plea be?"

"My plea?" the old woman said. "I am Old Age, Grandson. Let there be old age so people can die while others are being born. Let people reach old age and still live a few more years. Don't kill them when they are still useful."

"Shall we listen to her?" asked the Twin who was about to crush the old woman's skull with his club.

"Yes," said his brother. "I guess there must always be young people and old people." After listening to her plea, the boys spared her life.

Today people eat to nourish their bodies and are interested each day in food; they make shoes and clothing and wear them out; they enjoy sleep when they are tired; they keep clean to live more comfortably, and babies are being born daily while older people are closing their eyes in death.

After destroying the monsters and allowing old age, hunger and others to live, Monster Slayer and Child Born of Water climbed the four sacred mountains and looked about in four directions. They saw no monsters and they decided that at last there were no more monsters to kill and destroy mankind.

Then the Twins returned to their home at Huerfano Mountain, where their mother Changing Woman lived. They returned certain weapons to their father, the Sun, as they had agreed to do. The zigzag lightning arrow, the straight lightning arrow, the rainbow arrow, the dark flint club, the blue flint club, the yellow flint club, the serrated flint club and all of the flint armour the Twins gave to their father. They kept the sunray arrow and their sunray means to travel.

The Twins said that now their work was finished. All the monsters that harmed people had been slain. Monster Slayer took off his armour and laid down his knives and his lightning weapon which the Sun had given him. Then the Sun came and said, "My son, it is well now. I shall take my weapon back with me."

After all the Monsters had been killed Monster Slayer and Child Born of Water decided they wanted to visit their father, the Sun, once again. They remembered all the other good things the Sun had shown them on their trip to his home. The Sun welcomed them and asked the purpose of the trip. The Twins told the Sun how all the Monsters had been killed but the Sun already knew about it.

Next Monster Slayer and Child Born of Water said, "When we were here before you showed us four rooms filled with horses, sheep, cattle, corn and seeds. Now we have come for those things."

The Sun replied, "My children you ask for too much. The last time you chose not to accept these things. You chose the weapons to use to kill the monsters. Some of these were my own children. I sacraficed my own children at your request. This time I will not give you your request unless you grant me my wish."

The Twins asked, "What is it you want from us?"

The Sun answered, "You must allow me to destroy those who live in houses."

After a great deal of thought the Twins agreed to the bargain.

The Sun then gave to Monster Slayer and Child Born of Water, Jet, Turquoise, Abalone, and White Shell horses from the East; Elk, Antelopes, Porcupine, Deer and Rabbits from the South; white, blue, yellow, and black corn, striped and vericolored corn and pollen from the West; and other plants and small birds from the North.

In addition, the Sun gave to the Twins Rainbow, Zig-Zag Lightning and Sunray from the East, Mirages from the South, He-Rain from the West and dark and white Mist from the North.

Monster Slayer and Child Born of Water returned to their homes with the gifts from the Sun. After four days the Sun arrived to carry out the other part of the agreement. The Holy People picked up a man and a woman and pairs of all animals to save before the Sun began his destruction. The Sun put Big Hail into the Pine Stick, Big Blue Hail into the Spruce Stick, Big White Hail into the Oak and Big Hail into the small Oak Stick, A whirlwind arose and rains came down. A flood covered the earth destroying a great deal. Finally, the waters went down and the Holy People put back those whom they had saved.

After this Monster Slayer became very tired and concerned. He felt distressed and lacked peace and harmony. One day Monster Slayer was found unconscious and bloody. He was almost beaten to death. Child Born of Water came to his brother and saw the terrible condition his brother was in. There was evidence that the attackers spat on Monster Slayer and made fun of him. Witnesses said the assailants made fun of his deeds. They would say, "So this is the famous Monster Slayer" and then hit him with a stick.

The people held a meeting to decide how to help Monster Slayer. The Raven was at this meeting along with others whose help was needed. It is from this incident that the first Squaw Dance came. This ceremony was performed over Monster Slayer and he recovered.

MOCCASIN GAME

There is a place called The House Made of Banded Rock. The people living there were visited by One Walking Giant who spoke and said, "My grandchildren, let us play the moccasin game." The people replied they didn't know how so he went away. The next day he returned and again said, "My grandchildren, I would like to play the moccasin game with you." The people told him, "Grandfather, we do not know the game." Again he left but returned on the third day making the same request and once again the people said they didn't know how. After he had left for the third time a bird came to the people and said, "The person coming to you is called One Walking Giant. When he comes again asking to play the moccasin game, tell him we will play the game at a place called Red Rock (on the eastern slope of the Lukachukai mountain) where Big Snake lives. All the Holy People will be there."

When One Walking Giant came back the fourth time saying, "My grandchildren, I have come to play the moccasin game with you," the people replied, "It is well, Grandfather, we will play the game over where Big Snake lives." The Giant was very pleased and said, "That is good, my children, that is what I came for." The people said they would send words to the Holy People to gather in four days in Red Rock Canyon to play the Moccasin Game.

All the Holy People gathered together and at the end of the fourth day One Walking Giant arrived. He had a feather from an eagle which he kept laying against the palm of his hand. From his feather in the Giant's hand to the moccasin where the little ball was hidden there shone a faint ray of light like an almost invisible rainbow. This would help him know in which moccasin the ball was hidden. He had 102 sticks of yucca with him, the number came from the Sun's 102 trails.

Coyote came to the canyon to play. He said as long as he howled by both night and by day he would be on the winning side, whichever it might be.

There are 102 yucca counters in the game. The ball is made from the inside of the yucca plant. The sticks are tied in a bundle and are used as counters to pay the points back and forth. When one side wins all 102 points, they have won the game. Each side places four moccasins in front of themselves. A small ball is hidden inside one of the four moccasins and the opposing side guesses where the ball is or isn't located. A stick is used to tap the moccasins and to select the exact location of the hidden ball. If the guesser taps once, that means he is guessing the ball is in the moccasin he is tapping on; if he taps more than once, that means he is guessing the ball is not in the moccasin he is tapping on. If the ball happens to be in the moccasin he tapped once, then he takes the ball out and gives it to his side. If he taps more than once on a moccasin and the ball happens to be in that moccasin, it costs his side

ten counters.

The Giant explained the game to the Holy People and said, "This will not be a free game. All those who travel by day will play against all those who travel by night. The night will bet against the day. The night animals will be on the North Side and the day animals on the South. If the night animals win there will be darkness always; if the day animals win there will be light always."

The side of darkness used the moccasins of the bear and porcupine while the day people's side used the moccasins of the gopher and badger.

After explaining the game and its rules, the Giant took a thin piece of corn husk and painted one side black to represent darkness and one side white to represent day. He said he would throw the piece of corn husk into the air and on which ever side the corn husk fell would have the first chance to hide the ball. He let the corn husk fall and the day people called out "grey, grey, grey." The night people called out "black, black, black."

The white side was up so the day people had the first chance to hide the ball. For a while it looked as if the day people would win but finally a certain night bird hit the moccasin where the ball was hidden and tossed the ball to the night side. Then the owl took the ball and hid it. One time the owl decided not to hide the ball in the moccasin but kept it in his hand. The Giant came over to guess, but he missed since the ball was not in any of the moccasins. Tears came down his cheeks and it

looked as if the night people might win. As a last resort, the day people sent gopher under the ground to tunnel up inside each moccasin to discover where the ball was hidden. The gopher reported that the ball wasn't in any of the four moccasins but rather was hidden in the owl's hand. One of the day birds, armed with this information went to guess the location of the ball. He pretended to hit each moccasin but before doing that he said the ball wasn't there. Finally, he hit tne owl's hand an and out rolled the ball.

The animals and the Holy People played the game all night, but neither side could win all the counters. The animals knew that they must finish the game before daylight and that all night animals must be back in their homes before the sunlight hit them.

When the owl dropped the ball, all the birds and animals chose whatever designs or colors they wished to wear in the future. The crow and the bear had fallen asleep and the people at the last moment noticed the approach of dawn and hurriedly woke them up and told them to get dressed and back to their homes before the dawn came. The crow was in such a hurry he just dipped himself in the charcoal and became all black. The bear jumped up and reached for his moccasins. Dawn was almost breaking and he was in such a hurry that he put his moccasins on the wrong feet. (His left moccasin on his right foot and visa versa). This is why today the bear has such strangely shaped feet. Then the bear ran to get into the woods before the sunlight hit him, but he wasn't quick

enough, because just as he was going into the woods that sunlight hit his coat and that is why the black bear today has a reddish sheen to his coat.

Since neither side won, so that is why we have both night and day, and not all one or the other.

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THE DIFFERENT NAVAJO CLANS

by Albert Sandoval, Sr.

When the Navajos named themselves they called themselves The People - they being the People on earth. Outsiders gave them another name, Navajo. They are the only ones who consider themselves to be made up of different clans. That is the way they determine their relationship. Whenever two Navajos meet, they immediately ask, "What clan are you?" and then,"What's your father's clan?" They find out whether or not they are relatives. It is not known when the different clans started.

According to the stories, many years ago there were four different clans that became the first Navajos. That's what the story says. The People disagree on the identity of these four clans that came back from the west from Changing Woman. Accounts vary, and it seems people do not all agree. However, they usually all say that Tó dich'íí'ąąii is one of the (four) clans. And they usually all agree likewise on Tó'áhaní, and on Kin yaa'áanii and Hashtł'ishnii. So those were the first Navajos which, as four clans, started back from Changing Woman (Asdzáá nádleehé.) As they returned from there, they came again to this land where the Navajos live. They returned to the place called Dinétah, and as they wandered about, in some wise the larger groups absorbed smaller groups that they encountered. So from that time they began to gather numbers; in that way the four clans acquired relatives and in accord with that tradition the groups nowadays call one another relatives.

Now take this Tó dich'íi'nii-Biih bitoonii-Tsin sikaadnii group. These are the only close relatives in this group. Even though the Tó dik'ózhí and the Yoo'i say they are related to the Tó dich'íi'nii the relationship is distant. And it would seem that they intermarry with the Tó dich'íi'nii group.

Another, the Kin yaa'áanii has no really close relatives. There used to be a clan Bit'aa'nii. That was its only close relative. But the Bit'aa'nii clan is now extinct. So Kin yaa'áanii stands alone. Another group of Kin yaa'áanii say that the Bit'ahnii are their relatives, but I don't know why they say that. Actually, it is the Bit'aa'nii that are thus related - and the Bit'aa'nii are now extinct.

The next group is the Tách nii'nii. This group too has none that it can call its really close relatives. They have some distant relatives, although a clan called Naaneesht'ézhí considers the Tách ii'nii as its close relative. And the Deeshchii'nii, those are also related to the Tách ii'nii, but they intermarry with them.

The next group is the Honágháahnii. Their relatives are known. These are the Tó'áhaní, the Ta'neeszahnii, the Dziłtł'ahnii, and the Hashk'aa Hadzohó. These form another related group.

Another group which must be Pueblo in origin, who came from Pueblo areas, is composed of Kin łichíi'nii. Tł'ááshchi'í, the Tł'ízí łání, the Deeshchii'nii, the Tsénahabiłnii, and the Tsi'naajinii. This is another group that consider themselves interrelated.

Another one is the Tsénjikiní. Those are probably Pueblos too. And the Mą'ii deshgiizhnii, che Áshiihí and the Dibé'ɣizhiní consider themselves to be related to the Tsénjikiní.

Another one is the Tábaahá, the Haltsooí, and the Tó baazhní'ázhí. The Tó dík'ózhí also consider themselves related somewhat to this group. But they are distant relatives.

Another one is the Tó'aheedlíinii, the Naakaii Dine'é, the Tséikeehé, the Nóóda'í dine'é. Those form another interrelated group.

Another group is the Bit'ahnii, which includes the Tótsohnii, the Lók'aa'dine'é, the Tsé deeshgiizhnii, the Tsétáá'áanii, the Hashtɣ'ishnii. That's the way they are.

Some called the Yoo'ó, Tɣ'ógí, Ts'ah yisk'idnii, Nihoobáanii, and the Tsézhin ndii'aaí just seem to fall in between without an tradition to explain them. Those are now extinct. And the Dziɣ ná'oodiɣnii Dine'é which are also extinct. You don't find these people everywhere. But this group has relatives somewhere. There is no knowledge of how they are related. There aren't many of them, that's why. Those called the Nihoohá'anii are over in the direction of Mount Taylor, and the Ts'ah yisk'idnii are only over by Hoolk'id (a long ridge south of Bloomfield), and the Tó baazhni'azhi too only exist over there (by Hoolk'id). There used to be some Dziɣ ná'oodiɣii Dine'é too, but they are also extinct. And also the Tsézhin ndii'aaí they are extinct now. According to their own origin stories, they say they were of that clan from the beginning. In that way, in telling about themselves, the Ta'neeszahnii say that they are Toɣitsonii. We tell

them they are Ta'neeszahnii, but they say that they are Tó Ɂi-tsonii according to their own stories. They have always been called Ta'neeszahnii, but they say they are Tó Ɂitsonii according to their own stories. And those that are called Tsénjíkiní say they are Kin Ɂitsonii.

The clans called Séí bee hooghanii, Kin lichíi'nii and Dibé Ɂizhiní are interrelated to form one group according to their stories, but aside from this story they are considered unrelated (i.e. people outside their group refuse to accept their story). They say that they came from a place somewhere called Séí bee hoohgan. When they came here to Dinétah they split up, and on account of that they lost track of each other (strayed from each other and forgot their relationship). One part of these people from Séí bee hooghan identified itself with the Kin Ɂichíi'nii. A part of those that came from the Pueblos, being Pueblos, consider themselves related to the Pueblos. The Áshiihí are their relatives. And the Maʼii deeshgiizhnii. So that's how it is. Now some who are Táchii'nii call themselves Biih Dine'é and also Nát'oh Dine'é and Yé'ii Dine'é. That is the way that the different clans tell about themselves according to their origin stories.

Long ago the old men and women taught their children about the related groups. "This is your relative," they would say. "This one you can have nothing to do with (sexually) you cannot marry him or her." That's how they used to teach one another. In the past these things were known. Now they have begun to go

to school and to live among foreigners, so these things are not known, and now when they meet, men and women of the same clan marry and live together. However, on both sides, according to the stories of their male and female kinfolk they are of different clans, even though we say that they are of the same clan. This is how it is with regard to the different clans. If we put all these Navajo clans together they number some forty odd.

And when The People moved back from Fort Sumner there were some other clans that came back with them.. Those still exist as clans in some places. They are called Chíshí Dine'é and Naashgalí Dine'é. Those people lived there at Fort Sumner, and there they were absorbed into the Navajo, and moved back with them from there. Now they have increased, and they vainly try in every way they know to identify themselves with other groups, saying "That's the clan I belong to," but the one they try to enter usually marries into their clan, and that leaves them out, unable to join that clan group. So now the Naashgalí are considered an independent group. So also are the Chíshí Dine'é.

I don't know how long ago, but of these clans that originated here among us (i.e. these newcomer clans) some became relatives through being sold as slaves. They were Utes and Paiutes, and some Pueblos from Hopi and Zuni. Here for some reason or another they were hungry and for that reason they came out among the Navajos. These people are now Navajos; they belong to whatever clan they entered, since they took its name. Take for example

the Tá́chii'nii, or any other clan such as the Tó dí́ch'íi'nii or the Kin yaa'aanii. It is not pure as it was in the beginning. It seems that each clan met up with groups which it absorbed. These clans have been growing for a long time, and throughout their history they have been absorbing newcomers. Some merely met up with them, some were bought, some were captured - that is their origin, and nowadays the newcomers identify themselves with whichever they entered. If you ask them about their origin they will tell you a story you've never heard of. So things being thus, we don't know about them. These present day Táchii'nii cannot be called pure Táchii'nii. And likewise for the Tó dích'íi'nii, and the Kin yáa'aanii. The same holds for the Bit'ą́hnii. Many other people have entered these main groups as captives to become Navajos - that is why there is no knowledge of their development.

The Tsi'naajinii consider themselves related to the Dzi*X*-ghą́á. The Dzi*X*ghą́'á used to come to visit them from Dzi*X*ghą́'á land, and once when they came, one of the Tsi'naajinii woman, who wasn't in her right mind, followed them back. That woman started having children at some place called Deeshchii'bikooh. There she raised her children, and she herself died there. Her children started back from there, following her stories. They were told, "You're Navajos - you're Tsi'naajinii," so they started back to Navajoland. Here they came back to the People. When they got back they said that they were from Deeshchii'bikooh, so they were named after that place. They were named Deeshchii'nii.

And another group of Áshiihi say that the Tsénjíkiní took them captives from Hopiland and they were led back to Dinétah as prisoners. When they got back they were put to work watching the fields - fields at a place called Áshiih Deez'á (a location east of Dulce - a long white cliff). They got their name from this. They were called Áshiihi Deez'áádóó At'éed and this became Áshiihi. Those captives must have all been girls. The other Áshiihi group say that they came from somewhere, from the woman named Salt Woman. So they are not a single clan, these Áshiihi. And likewise with the TX'ááshchi'i. They say that they were Yé'ii Dine'é, but they wore red breech-clouts (skirts) and were named TX'ááshchi'i. Some of the same people were also called Biihtsoh Dine'é, so there are many groups of TX'ááschi'i. Some are called TX'ááshchi'i, some are called Naashashi, some are Dzaanéézłani, some NaaXáni. But their group name is TX'ááshchi'i. So thus, due to the extreme mixing of the People there is now knowledge of them, no full account. There is nothing by way of a single origin or a single story. They came together from many places. Now, as a whole, the single name including all the clans is Navajo.

The Charcoal-streaked-people (Naaneesht'ézhí dine'é) came to be part of the Water-edge-people (Tábaahá). This mixed group is variously called Willow-line-extends-out-gray (K'ai'ébáanii), Two-came-to-water (Tó'baazhní'ázhí), Sage-brush-hill-people (Ts'ah yisk'idnii), Meadow-people (Haltsooí dine'é). These to molest his relatives sexually, ("Get away, it's not done. It's shameful," they would say. They used to teach, saying, "There is no shortage of women."

Nowadays, you see, our children are gathered together at school without knowing about relationships. There the boys associate with girls and the girls with the boys when they arrive at that age where they are interested in the boys - and their clan relationships are on unknown to them. They get together, merely on the basis of liking each other. Things are getting harder for us in that matter. It could be straightened out in some way. These are some of the problems that are discussed hereabout. When people intermarry that way their children will be born feeble-minded. They themselves will become crazy. They themselves will have fits. If he (God, the Creator) feels merciful toward you he will merely make you feeble-minded instead of giving you worse punishment. These are the stories that were told by the old men, and which now seem to be unknown. Many foreign tribes are married into the Navajo. How is that going to turn'out? The younger generation doesn't pay any attention to clans any more.

The relationship system of the white people just goes a little way. Their relationship system does not go far, and it continues for only a few generations. They go by the blood. That is how they trace it, you see. That is not the way with the Navajos. That system was never heard of among the Navajos.

Whenever one goes and meets another Navajo he says, "What clan are you? Wat's your father's clan?" By this sort of conversation the relationship is found out. The speakers might be distantly related, you see. This is the way relationship is determined. We still find out about relationship in this way, and it can always be easily determined.

An Expanded Course Outline
Navajo History and Culture II (1860-1960)
Navajo Community College

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I. THE LONG WALK

A. Events Leading to the Long Walk

One of the basic problems which led to the tragic Long Walk was failure of the U.S., who continued the failure of the Mexican and Spanish governments, to recognize the true nature of the Navajo Tribe. The United States felt that the Navajo Tribe was one entity with one chief who could speak for all Navajo. This way of thinking may have been correct for some of the Plains Tribes but was totally false with respect to the Navajo. The U. S. thought that when a treaty was signed by a single Navajo he could speak for and represent the entire nation. In truth the Navajo were a series of much much smaller units which operated independently and often in opposition with one another. These small units, often living in a limited geographical area, were under the leadership of a "Headman" who often himself could not speak for the entire group.

The Navajo had one of the purest forms of democracy which did not recognize the control of one person over the lives and future of others.

The Army would sign a treaty with a particular band or group of Navajo. There is nothing in the historical records to show that the Navajo who signed the treaty failed to honor its provisions. However, another band of Navajo, who did not sign and probably were completely

unaware of the action of the other band, would continue to operate as they had in the past. In other words, the Navajo continued to raid the foreigners who were taking their land, animals, women and children. The United States and the residents of the Territory felt a treaty was broken. It must be remembered that a treaty pledges and promises certain things between the parties to that treaty; it cannot pledge parties who did not sign the treaty. Just as a treaty between the U.S. and England has no effect or impact on France and Germany.

Several other events need to be recognized as leading to the Long Walk.

1. <u>The Death of Narbona</u>

One August 31, 1849 a company of U.S. Troops under the command of Col. Washington met with a group of Navajo in one of the valleys in the Chuska Mountains. Narbona was present and was quite old. He was also one of the signers of an earlier treaty with Col. Doniphan.

After the council a member of the U.S. forces from New Mexico, accused a Navajo of possessing a horse stolen from him. Instead of checking out the allegation, Col. Washington demanded the immediate return of the animal or he would open fire on the Navajo. The Navajo, noticing the soldiers preparing their guns turned and fled. The Army fired their guns as well as their artillery killing six Navajo including the leader, Narbona.

Surely, this event did little to make the Navajo trust the Army or its fairness.

2. Slave Trade

Slave trade involving Navajo women and children was a very profitable business. An average Navajo boy or girl (age 5 to 15) could be bought for as much as $200 at auction. Bailey says: "So extensive had the trade become by 1850 that thousands of Indians were held in bondage in the homes of New Mexico." The traders in human flesh wanted to keep the war going between the Navajo and the U.S. so that they would have excuse for raiding and capturing Navajo. Many times the Navajo were forced to return captives they had captured in their raids but very rarely were the Navajo captives returned to the Navajo.

One of the Navajo leaders spoke according to Bailey: "Eleven times we have given up our captives, only once have they given us ours. My people are crying for the children they have lost. Is it American justice that we must give up everything and receive nothing?"

3. Incident at Fort Defiance

Contrary to provisions of the treaty, the Army at Ft. Defiance grazed their large number of horses on land which the Navajo rightfully believed to be theirs. One day soldiers at the Fort killed 60 head of livestock grazing on the Navajos' own land. They refused to com-

pensate the Navajo for their loss even though everytime a single animal as stolen by the Navajo, they were required to return it and/or the Army compensated the owner for the loss.

4. Death of Jim

In 1858 a Navajo killed a servant, named Jim, of the Commanding Officer at Ft. Defiance. The offericer, Major Brooks, ordered the killer to be turned over to the Army within 20 days or there would be war. Major Brooks didn't wait 20 days but immediately prepared for war. Reinforcements were sent to Ft. Defiance, Utes were given permission to raid the Navajo, etc. A body was turned over to the Army which was alleged to be that of the person who killed the servant. The Army refused to accept the corpse as the killer, declaring it was not that of the murderer. Expeditions against the Navajo began and war was declared. After defeating the Navajo, they were forced to sign a treaty which took the eastern portion, their best grazing land, away and gave it to the U.S.

5. Conflict Between the Indian Bureau and the Army

There seemed to be always conflict between the Indian Agency and the Army over the way to treat the Navajo. This was especially true when the Agent had an understanding and respect for his charges. One of the tragedies was the death of Agent Henry Dodge. He lived with and was trusted by the Navajo. He was killed by Apaches while hunting with a party of Navajo in 1856.

Another agent who understood and defended the Navajo was Silas Kendrick. In January 1859 a friendly Navajo leader. Agua Chiquito, came to Ft. Defiance to talk to Kendrick, The Commanding Officer ordered the soldiers to fire upon this friendly leader. He escaped. Kendrick wrote: "Up to this occurance Agua Chiquito, Ganado Mucho, Juanico and several other influencial members of the Tribe, had given every evidence of their sincere desire to bring their people to an amicable adjustment of the difficulties and had rendered many valuable services to me and also to the military... There was every reason to believe in and rely upon their good faith, and they were extremely anxious to second and advance the views and purposes of the Government... But since this treatment of Agua Chiquito not one of these Indians has returned to the Fort or to seek any communication with me or with any other white man. Evidently their good confidence in the good faith of the Americans is entirely destroyed, and if they have not become active combatants themselves, they cannot be expected again to cooperate with us."

6. . Attack on Ft. Defiance

At four o'clock in the morning on April 30, 1860, a large number of Navajo attacked Ft. Defiance. For a while it looked as if the Navajo would take the Fort. They captured the Sutler's Store and other portions of the Fort. At dawn the Navajo withdrew.

This bold attack on a fort by any Indian tribe is most unusual. It certainly reflects the utter despair of the Navajo at understanding the whites who failed to keep their promises and the determination of the Navajo to keep their land and their way of life. Also, the attack on Ft. Defiance sealed the fate of the Navajo because now the U.S. Army geared itself for the largest and most thorough campaign against the Navajo.

7. The Ft. Fauntleroy Affair

On September 22, 1861, ration distribution day, there was a massacre of some 12 to 15 Navajo women and children. On ration day, horse races were often run and there was considerable betting between the Navajo and the soldiers. On this particular day there was a widely heralded horse race between a well-known Navajo horse and one owned by the post surgeon. The bridle of the Navajo horse broke shortly after the start of the race and the Navajo believe it had been cut. The Indian's horse ran off the track and the Army owned horse won. The Navajos wanted the race to be run again as they felt it had been unfair. The troops refused.

The commanding officer ordered that no Indian be allowed inside the post. One of the sentries shot a Navajo who was attempting to enter the post and at that all the many Navajo began to run for safety. An eye witness reported: "Navajo -- women and children -- fled in every direction and were shot and bayoneted."

A first sergeant tried to stop a soldier he saw murdering two little children and a women but was stopped by an officer. The commanding officer gave credit to the soldier who murdered the children and wounded the squaw. The commanding officer, Col. Chaves, then ordered the officer of the day to fire the mountain howitzers at the Navajo. "The sergeant in charge pretended not to hear the order for he considered it an unlawful one, but he was forced to obey." (Doolittle Committee Report of January 26, 1867.)

B. Kit Carson Campaigns Against the Navajo

In the fall of 1860, Col. Edward Canby and Major Sibley took to the field against the Navajo. Utes and New Mexican Volunteers also were employed against the Navajo. During the fall campaign the Navajo were harassed and chased. Although more women than men were killed by the Army, the Navajo were able to escape the brunt of these efforts. Major Sibley wrote to his superiors: "I deeply regret to report the complete exhaustion of the cavalry horses, and the entire inefficiency of the four companies which have been actively employed in this campaign... for any further service."

The start of the Civil War changed many plans and many Army units and men returned to fight in that war. General James Carleton was appointed military commander of New Mexico in the fall of 1862. To Carleton and to Governor Henry Connelly, the Navajo occupied one of the richest mineral and grazing regions on the continent and both believed the removal of the Navajo was imperative for the advancement of New Mexico. Carleton placed Kit Carson in charge of field operations against the Navajo.

Carson fought no pitched battles but harassed the Navajo, burned his corn fields and hogans. Utes and companies of irregulars chased and roped the Navajo. The slave-raiders disguised themselves as "volunteer troops." Kit Carson approved of these men keeping their captives.

By mid October 1863 Carleton's policy as carried out by Carson was successful. The fields of the Navajo were burned; their livestock killed or captured; their horses destroyed. Many Navajo followed the conditions given them and came to Ft. Wingate where they were transferred to Ft. Sumner. Carson dealt a telling blow to the Navajo in January 1864 when he entered Canyon de Chelly and further destroyed what little food remained to the Navajo. Many Navajo men, women and children died of starvation as a result of the scorched earth policy of Kit Carson.

The Navajo now had but two choices: (1) to surrender and be marched to a distant home which General Carleton had prepared at Ft. Sumner; or (2) to retreat even deeper into more remote and hopefully inaccessible corners of their land, Many chose to surrender and hopefully live.

The number of Navajo who escaped capture and the Long Walk will never be acurately known. Some estimates place around 1,200 still living in the old Navajo country (Special Agent Graves in 1865). It is known that Navajo fled westward as far as the Grand Canyon; some fled south toward the White Mountain Apache country and others into the wilderness southwest of Zuni. Also, it is known that some Navajo hid out in the Navajo Mountain area and others hid out in the Red Rock mesa country lying east and north of Round Rock. In that location, it is possible to find remains of

Navajo hogans and sheep corrals in caves in cliffs which the former occupants were cliff dwellers. While it may never be known with any assurance it is very probable that the number of Navajo who escaped capture exceeded the number estimated by Graves. It will be very interesting for Navajo today to collect stories of their ancestors that would tell the experiences of those Navajo who did not go on the Long Walk.

C. The Long Walk

On March 4, 1864 more than 2,000 Navajo began their Long Walk of over 400 miles from Ft. Wingate and Ft. Canby (Old Ft. Defiance) to Fort Sumner. In less than a week, before leaving the Forts, over 126 Navajo died from exposure. The large number of Navajo arriving at Ft. Sumner taxed the limited resources of that area. By the fall of 1864, there were approximately 6,000 Navajo at Ft. Sumner, almost twice the number General Carleton had estimated. There was no shelter provided for the Indians at Ft. Sumner.

There is consideralbe evidence to suggest that General Carleton's interest in getting the Navajo taken away from their homeland and moved far away lay in large measure to his belief that there was gold in the Navajo home area. In a letter dated June 22, 1863, General Carleton wrote to Captain Walker, and Army officer, telling him that a New Mexico official would be coming "to visit your new gold regions." He wanted to employ Walker as a guide to several companies of troops which would "establish a military post in the very heart of the gold country... The people who will flock into the country around the San Francisco Mountains will soon open farms and have stock enough for the mines. I am just commencing operations against the Navajos... You see the new fort (Fort Canby) will be at Pueblo Colorado

(Note: a few miles northeast of present Ganado)... If I can help others to a fortune, it will afford me not quite as much happiness as finding one myself, it is true, but nearly as much.

The Mescalero Apaches had been rounded up earlier and they also were placed at Ft. Sumner, also known as Bosque Redondo. This tribe resented the Navajo and raided them after their arrival. The Comanche also raided their old foes the Navajo.

Meanwhile Navajo continued to come in. The cost of feeding the Navajo, at the early period of Ft. Sumner, was at least $50,000 per month. Carleton had hoped the Navajo would learn to live in pueblos (close together) and become farmers. Land was cleared and crops planted but lack of water, worms and other blights kept the crops from becoming adequate for the needs of the Navajo. In addition, there was an inadequate supply of fire wood and proper quality of water.

Basic to Carleton's policy, which led to the creation of Ft. Sumner, was the belief that "we can feed them cheaper than we can fight them." Carleton had severe critics to his plan: Some pointed out to the poor quality of the land and water available at Ft. Sumner; some pointed out the impossibility of converting the nomadic Navajo into pueblo dwellers; some pointed out the difficulties that would be created by having Apache and Navajo living side by side, some believed that large number of Navajo never surrendered

but remained safely with their flocks and that only the very poor had come in, some believed that the location of a hostile tribes of Indians, such as the Navajo, at Ft. Sumner was very wrong and dangerous.

An investigation showed that of a $100,000 congressional appropriation to purchase certain items of clothing and tools for Navajo at Ft. Sumner the actual value of the purchased items was $30,000.

In the spring of 1865, over 5,800 acres of land was planted by the Navajo at Bosque Redondo. The cost of feeding the Navajo had risen to $62,000 per month. There were great hopes that the harvest of 1865 would enable the Navajo to become self sufficient with respect to food. Again there was a crop failure with less than 450.000 pounds of food stuff (corn, wheat, beans and pumpkins) — produced when the estimated crop was anticipated to be over 9 million pounds.

By March 1865, 9,000 Indians drew rations at Ft. Sumner, but from that point on there was a constant decrease in the number of Navajo at Ft. Sumner. Starving, sick, raided by the Comanche, longing for their homeland, Navajo in increasing number began to escape and return. In less than one month over 1,000 Navajo had left. In an effort to stop the Navajo from leaving, Carleton ordered all Navajo who left the reservation without a "passport" to be killed.

D. The Treaty of 1868

On March 3, 1865 a Joint Special Committee composed of members of both houses of Congress was appointed and asked to look into the condition of the American Indian. One division of this Special Committee was assigned the task of looking into Indian affairs in the Southwest. A short hearing at Santa Fe and a brief visit to Ft. Sumner showed the depth and complexity of the problem. The investigation revealed the Navajo were more sinned against than sinning: the extent of the slave trade conducted against the Navajo, the horrors of the "Long Walk", the terrible conditions prevalent at Ft. Sumner were all uncovered. The committee realized that the experiment to settle Navajo far from their homeland, to remold them into village farmers, and to change their total culture was doomed.

In late 1865, a Special Agent was sent by the Office of Indian Affairs to investigate New Mexico affairs as they related to Ft. Sumner. On December 31, a group of Navajo leaders were brought before Special Agent Julius Graves and were told to speak of their wishes and problems. The Navajo stated:

"We want to go back to our country... If allowed to return to our mountain homes, we will behave ourselves."

"Cage the badger and he will try to break from his prison. Chain the eagle and he will strive to gain his freedom, and though

he fails, he will lift his head and look up to the sky which is home. We want to return to our mountains and plains."

Graves made no recommendations as to whether the Navajo should be allowed to return to their homeland. Instead, he stated that either the military or the Civil authorities should have total responsibility jurisdiction must end.

The Superintendent of Indian Affairs for the area, Dr. Michael Steck, and later Baldwin Norton, and Theodore Dodd, favored the removal of the Navajo from Ft. Sumner. The military officials under General Carleton favored keeping the Navajo at Ft. Sumner. The entire territory of New Mexico was caught up in the argument as to whether the Navajo should remain there, be allowed to go home, or be sent somewhere else. This issue became a major political issue.

In 1866, the crops planted at Bosque Redondo failed for the third consecutive time. Fuel was exhausted, and the water was so alkali that it ruined the land and made everyone sick. The Army could no longer hide the fact that Ft. Sumner was nothing more than a concentration camp. The cost of feeding the Navajo from March 1864 to October 1865 was $1,114,000.

Keleher in his book Turmil in New Mexico stated: "It was inevitable that General James H. Carleton, commander of the Department of New Mexico, would face a day of reckoning.

During this several years of despotical control over affairs in the territory, he had inaugurated and carried forward a program of violence against the Indians which had no precedent in New Mexico history. His campaigns, violating many of the rules of civilized warefare, had brought tragedy and death to scores of Apache and Navajos. The government agents who theoretically represented the Indians had been powerless to help, silenced and subdued by the application of Carletion's autocratic policy which he attempted to defend and justify on the ground that the country was at war."

Carleton was relieved of his command in September 1866 and in January 1867 President Grant turned the custody of the Navajo back to the Bureau of Indian Affairs.

In the October 27, 1866 issue of the newspaper the "New Mexican," printed in Santa Fe, the following comment on Carleton's removal was printed: "It thus appears that our territory will be relieved from the presence of this man Carleton who has so long lorded it amongst us. For five years or more he has been in supreme command in New Mexico, and during that whole time, has accomplished nothing for which he is entitled to the thanks or gratitude of our people, or the confidence of the war Department." A study at Ft. Sumner was made in 1867 which recommended the abandonment of the reservation.

On May 28, 1868, General W. T. Sherman and Colonel Samuel F. Tappan were sent to Ft. Sumner to make a treaty with the Navajo there. There was discussion about moving the Navajo to Texas or to Indian Territory. Many people in New Mexico wanted the Navajo moved entirely out of the Territory. Nevertheless, a treaty was signed by Navajo headmen and the two commissioners which allowed the Navajo to return to their homeland. The following account of the Peace Council proceedings indicates discussions that resulted in the signing of the Treaty of 1868:

Council Proceedings

Proceedings of a Council between General W. T. Sherman and Samuel F. Tappan Commissioners on the part of the United States and the Chiefs and Headmen of the Navajo Tribe of Indians held at the Reservation known as Bosque Redondo at Ft. Sumner in the Territory of New Mexico on the 28th day of May 1868.

Indian Chiefs Present:

Delgadito
Barboncito
Manuelito
Largo
Herrero
Armijo
Torivio

Jesus Alviso Indian Interpreter and James Sutherland Spanish Interpreter.

General Sherman said:

The Commissioners are here now for the purpose of learning and knowing all about your condition and we wish to hear from you the truth and nothing but the truth. We have read in our books and learned from our officers that for many years whether right or wrong the Navajos have been at war with us and that General Carleton had removed you here for the purpose of making you agriculturists -- with that view the Government of the United States gave you money and built this fort to protect you until you were able to protect yourselves. We find you have done a good deal of work here in making acequias, but we find you have no farms, no herds and are now as poor as you were four years ago when the Government brought you here. That before we discuss what we are to do with you, we want to know what you have done in the past and what you think about your reservation here.

Barboncito said:

The bringing of us here has caused a great decrease of our numbers, many of us have died, also a great number of our animals. Our Grand-fathers had no idea of living in any other country except our own and I do not think it right for us to do so as we were never taught to. When the Navajos were first created four mountains and four rivers were pointed out to us, inside of which we should live, that was to be our country and was given to us by the first women of the Navajo tribe. It was told to us by our forefathers, that we were never to move east of the Rio Grande or west of the San Juan rivers and I think that our coming here has been the cause of so much death among us and our animals. That our God when he was created (the woman I spoke of) gave us this piece of land and created it especially for us and gave us the whitest of corn and the best of horses and sheep. You can see them (pointing to the other chiefs) ordinarily looking as they are, I think that when the last of them is gone the world will come to an end. --It is true we were brought here, also true we have been taken good care of since we have been here -- As soon as we were brought here, we started into work making acequias (and I myself went to work with my party) we made all the Adobes you see here, we have always done as we were told to, if told to bring ashes from the hearth we would do so, carry water and herd stock, we never refused to do anything we were told to do. This ground we were brought on, it is not productive, we plant but it does not yield, all the stock we brought here have nearly all died. Because we were brought here we have done all we could possibly do, but found it to be labor in vain, and have therefore quit it, for that reason we have not planted or tried to

do anything this year. It is true we put seed in the ground but it would not grow two feet high, the reason I cannot tell, only I think this ground was never intended for us, we know how to irrigate and farm still we cannot raise a crop here, we know how to plant all kind of seed also how to raise stock and take care of it. The Commissioners can see themselves that we have hardly any sheep or horses, nearly all that we brought here have died and that has left us so poor that we have no means wherewith to buy others--There are a great many among us who were once well off now they have nothing in their houses to sleep on except gunny sacks, true some of us have a little stock left yet, but not near what we had some years ago, in our old country, for that reason my mouth is dry and my head hangs in sorrow to see those around me who were at one time well off so poor now, when we had a way of living of our own, we lived happy, we had plenty of stock, nothing to do but look at our stock, and when we wanted meat nothing to do but kill it. (Pointing to the chiefs present) they were once rich. I feel sorry at the way I am fixed here, I cannot rest comfortable at night, I am ashamed to go to the Commissary for my food, it looks as if somebody was waiting to give it to me since the time I was very small until I was a man when I had my father and mother to take care of I had plenty and since that time I have always followed my father's advice and still keep it. viz: to live at peace with everybody. I want to tell the Commissioners I was born at the lower end of Canyon de Chelly. We have been living here five winters. The first year we planted corn, it yielded a good crop but a worm got in the corn and destroyed nearly all of it, the second year the same, the third year it grew about two feet high when a hail storm completely destroyed all of it. We have done all we possibly could to raise a crop of corn and pumpkins but we were disappointed. I thought at one time the whole world was the same as my own country but I got fooled in it, outside my own country we cannot raise a crop, but in it we can raise a crop almost anywhere, our families and stock there increase, here they decrease, we know this land does not like us neither does the water. They have all said this ground was not intended for us, for that reason none of us have attempted to put in seed this year, I think now it is true what my forefathers told me about crossing the line of my own country. It seems that whatever we do here causes death, some work at the Acequias take sick and die, others die with the hoe in their hands, they go to the river to their waists and suddenly disappear, others have been struck and torn to pieces by lightning. A rattlesnake bite here kills us, in our own country a rattlesnake before he bites gives warning which enables us to keep out of its way and if bitten we readily find a cure--here we can find no cure. When one of our big men die, the cries of the women causes the tears to roll down on to my moustache. I then think of my own country. I think the Commissioners have seen one thing, when we came here there was plenty of mesquite root which we used for fuel now there is

none nearer than the place where I met the Commissioners 25 miles from here and in the winter many die from cold and sickness and overworking in carrying wood such a long distance on their backs, for that reason we cannot stay contented where we now are. Some years ago I could raise my head and see flocks of cattle in any direction, now I feel sorry I cannot see any; I raise my head and can see herds of stock on my right and left, but they are not mine, it makes me feel sorry thinking of the time when I had plenty. I can scarcely endure it, I think that all nations round here are against us (I mean Mexicans and Indians) the reason is that we are a working tribe of Indians, and if we had the means we could support ourselves for better than either Mexican or Indian. The Comanches are against us I know it for they came here and killed a good many of our men. In our own country we knew nothing about the Comanches. Last winter I heard said that there was a Commission coming here, now I am happy it has arrived for I expect to hear from the Commission today the object of its coming here. We have all declared that we do not want to remain here any longer. If I can complete my thoughts today I will give the General my best thanks and think of him as my father and mother. As soon as I heard of your coming I made three pair of moccasins and have worn out two pair of them since, as you see yourselves I am strong and hearty and before I am sick or older I want to go and see the place where I was born, now I am just like a woman, sorry like a woman in trouble. I want to go and see my own country. If we are taken back to our own country, we will call you our father and mother, if you should only tie a goat there we would all live off it, all of the same opinion. I am speaking for the whole tribe, for their animals from the horse to the dog, also the unborn, all that you have heard now is the truth and is the opinion of the whole tribe. It appears to me that the General commands the whole thing as a god. I hope therefore he will do all he can for the Indian, this hope goes in at my feet and out at my mouth. I am speaking to you (General Sherman) now as if I was speaking to a spirit and I wish you to tell me when you are going to take us to our own country.

General Sherman said:

I have listened to all you have said of your people and believe you have told us the truth. You are right, the world is big enough for all the people it contains and all should live at peace with their neighbors. All people love the country where they were born and raised, but the Navajos are very few indeed compared with all the people in the world, they are not more than seven leaves to all the leaves you have ever seen--still we want to do to you what is right--right to you--and right to us as a people; If you will live in peace with your neighbors, we will see that your neighbors will be at peace with you--The

government will stand between you and other Indians and Mexicans. We have got a map here which if Barboncito can understand I would like to show him a few points on it, how bir his own country, places inhabited by other Indians, the four mountains spoken of and old Fort Defiance. For example tell him that in our country nearly every family raises a crop or works at a trade for example everybody does something for a living, those who work hard get rich, those who are lazy are poor, also in the upper country the ground is high and requires irrigation, in the lower country there is plenty of water and corn for example can be raised without irrigation. For many years we have been collecting Indians on the Indian Territory south of the Arkansas and they are now doing well and have been doing so for many years. We have heard you were not satisfied with this reservation and we have come here to invite some of your leading men to go and see the Cherokee courtry and if they liked it we would give you a reservation there. There we will give you cattle to commence with the corn, it being much cheaper there than here; give you schools to educate your children in english or spanish and take care of you until such time as you will be able to protect yourselves. We do not want you to take our word for it but send some of your wisest men to see for themselves. If you do not want that we will discuss the other proposition of going back to your own country and if we agree we will make a boundary line outside--which you must not go except for the purpose of trading--We must have a clearly defined boundary line and know exactly where you belong to, you must live at peace and must not fight with other Indians. If people trouble you, you must go to the nearest military post and report to the Commanding Officer who will punish those who trouble you. The Army will do the fighting, you must live at peace, if you go to your own country the Utes will be the nearest Indians to you, you must not trouble the Utes and the Utes must not trouble you. If however the Utes or Apaches come into your country with bows and arrows and guns you of course can drive them out but must not follow beyond the boundary line. You must not permit any of your young men to go to the Ute or Apache country to steal--neither must they steal from Mexicans. You can come to the Mexican towns to trade. Any Navajo can now settle in this Territory and he will get a piece of land not occupied but he will be subject to the laws of the country. Our proposition now is to send some of you at the Government expense to the Indian Territory south of Kansas or if you want to go to your own country you will be sent but not to the whole of it, only a portion which must be well defined.

Barboncito said:

I hope to God you will not ask me to go to any other country

except my own. It might turn out another Bosque Redondo. They told this was a good place when we came but it is not.

General Sherman said;

We merely made the proposition to send you to the Lower Arkansas country for you to think seriously over it. Tomorrow at 10 o'clock I want the whole tribe to assemble at the back of the hospital and for you then to delegate ten of your men to come forward and settle about the boundary line of your own country which will be reduced to writing and signed by those ten men.

Barboncito said:

I am very well pleased with what you have said, and if we go back to our own country, we are willing to abide by whatever orders are issued to us, we do not want to go to the right or left, but straight back to our own country.

General Sherman said:

This is all we have to say today -- to morrow we will meet again.

The Council accordingly adjourned until tomorrow the 29th instant at 10 o'clock A. M.

Fort Sumner, New Mexico
May 29th, 1868

The Council met according to adjournment. Present the Commissioners on the part of the United States Government. On the part of the Indians the Navajo nation or tribe.

General Sherman said:

We have come from our Capital, Washington, where our Government consists of a President and a great Council. We are empowered to do now what is necessary for your good, but what we do must be submitted to our Great Father in Washington. We heard that you were not satisfied with this Reservation, that your crops failed for three years and that you wanted to go somewhere else. We know that during the time you have been here the Government had fed and done for you what was considered necessary to make you a thriving people; Yesterday we had a long talk with your principal chiefs and then told them, that any Navajo could go wherever he pleased in this territory

and settle with his family but if he did he would be subject to the laws of the Territory as a citizen, or we would remove you as a nation or tribe to the lower Canadian and Arkansas if you were pleased to go there-- but if neither of these propositions suited you, we would discuss the other proposition of sending you to your own country west of the Rio Grande. Barboncito yesterday insisted strongly on going back to his own country in preference to the other two propositions. We then asked him and all the Navajos to assemble here today and for them to select (10) ten of their number as delegates with whom we would conclude terms of treaty. We want to know if these ten men have been chosen; the ten men then stood up, viz:

Delgadito
Barboncito
Manuelito
Largo
Herrero
Chiqueto
Murerto de Hombre
Hombro
Narbono
Armijo

and the Navajos upon being asked if satisfied with these ten men, unanimously responded -- yes -- we will now consider these ten men your principal men and we want them to select a chief the remaining to compose his Council for we cannot talk to all the Navajos. Barboncito was unanimously elected Chief -- now from this time out you must do as Barboncito tells you, with him we will deal and do all for your good. When we leave here and go to your own country you must do as he tells you and when you get to your country you must obey him or he will punish you, if he has not the power to do so he will call on the soldiers and they will do it. You must all keep together on the march. Must not scatter for fear some of your young men might do wrong and get you all into trouble. All these things will be put down on paper and tomorrow these ten men will sign that paper and now we want to know about the country you want to go to. We heard Barboncito yesterday, if there are any others who differ from him, we would like to hear them, we want also to hear if you want schools in your country -- Blacksmiths or Carpenters Shops. We want to put everything on paper so that hereafter there may be no misunderstanding between us, we want to know if the whole Navajo nation is represented by those present and if they will be bound by the acts of these ten men -- unanimous response of yes.

Barboncito said:

What you have said to me now I never will forget. It is true I never liked this place, and feel sorry for being here, from here I would like to go back the same road we came by way of Teralote, Bernal, Tijeras and Taralto. All of the people on the road are my friends. After I cross the Rio Grande river I want to visit the Pueblo villages, I want to see the Pueblo Indians to make friends with them. I then want to go to Canyon de Chelly leaving Pueblo village Laguna to the left. I will take all the Navajos to Canyon de Chelly leave my own family there -- talking the rest and scattering them between San Mateo Mountain and San Juan river. I said yesterday this was the heart of the Navajo country. In this place there is a mountain called Sierra Chusque or mountain of agriculture from which (when it rains) the water flows in abundance creating large sand bars on which the Navajo plant their corn; it is a fine country for stock or agriculture -- there is another mountain called the Mesa Calabasa where these beads which we wear on our necks have been handed down from generation to generation and where we were told by our forefathers never to leave our own country. For that reason I want to go back there as quick as possible and not remain here another day. When the Navajos go back to their own country I want to put them in different places, it would not do to put them all together as they are here, if separated they would be more industrious. There is one family whos intention I do not know, the (Cibollettas) I do not know whether or not they want to go back to their own country.

General Sherman said:

If the "Cibollettas" choose they can go and live among the Mexicans in this Terriotry but if they do they will not be entitled to any of the advantages of the treaty.

Barboncito said:

I merely wished to mention it for if they remain with the Mexicans I cannot be held responsible for their conduct. You spoke to me yesterday about putting us on a reservation with a boundary line. I do not think it right to confine us to a certain part we want to have the privilege of going outside the line to hunt and trade.

General Sherman said:

You can go outside the line to hunt -- you can go to Mexican towns to trade but your farms and homes must be inside the boundary line beyond which you have no claim to the land.

Barboncito said:

That is the way I like to be and return the Commissioners my best thanks. After we get back to our country it will brighten up again and the Navajos will be as happy as the land, black clouds will rise and there will be plenty of rain. Corn will grow in abundance and everything should be white or yellow representing the flower and the corn. I want to drop this conversation now and talk about Navajo children held as prisoners by Mexicans. Some of those present have lost a brother or a sister and I know that they are in the hands of the Mexicans. I have seen some myself.

General Sherman said:

About their children being held as Peons by Mexicans -- you ought to know that there is an Act of Congress against it. About four years ago we had slaves and there was a great war about it, now there are none. Congress our great council passed a law prohibiting peonage in New Mexico. So that if any Mexican holds a Navajo in peonage he (the Mexican) is liable to be put in the penitentiary. We do not know that there are any Navajos held by Mexicans as Peons but if there are, you can apply to the judges of the Civil Courts and the Land Commissioners. They are the proper persons and they will decide whether the Navajo is to go back to his own people or remain with the Mexicans. That is a matter with which we have nothing to do. What do you say about schools, Blacksmiths and Carpenter Shops for the purpose of teaching your children.

Barboncito said:

We would like to have a blacksmith shop as a great number of us can work at the trade, we would like a capenter's shop and if a school was established among us I am satisfied a great number would attend it. I like it very well. Whatever orders you leave here you may rely upon their being obeyed.

General Sherman said:

Whatever we promise to do you can depend upon its being done.

Colonel Samuel F. Tappan asked:

How many Navajos are among the Mexicans now?

Answer: Over half of the tribe.

Question: How many have returned within the five years?

Answer: Cannot tell.

General Sherman said:

We will do all we can to have your children returned to you. Our government is determined that the enslavement of the Navajos shall cease and those who are guilty of holding them as peons shall be punished.

All are free now in this country to go and come as they please if children are held in peonage the courts will decide; you can go where any Navajo are and General Getty will give you an order or send a soldier and if the Navajo peons wishes to go back or remain he can please himself, we will not use force, the courts must decide.

Tomorrow we will meet with those ten men chosen and enter into business with them committing it to writing which they must sign.

The Council then adjourned until 9 o'clock tomorrow the 30th instant.

Fort Sumner, New Mexico
May 30th, 1868

The Council met according to adjournment. Present the Commissioners on the part of the United STates and on the part of the Navajo Tribe the ten chiefs or headmen chosen by the tribe at yesterday's council as their representatives.

General Sherman said:

We are now ready to commence business, we have it all written down on paper and settled and when agreed on, we will have three copies made, one for you, one to keep ourselves and one to send to Washington. We do not consider it complete until we have all signed our names to it. I will now read it to you and any changes that may be considered necessary will be made.

The treaty was then read by General Sherman and interpreted to the Indians and approved by them.

Then General Sherman said:

We have marked off a reservation for you, including the Canyon

de Chelly and part of the valley of the San Juan, it is about (100) one hundred miles square. It runs as far south as Canon Bonito and includes the Chusca mountain but not the Mesa Calabesa you spoke of; that is the reservation we suggest to you, it also includes the Ceresca mountain and the bend of the San Juan river, not the upper waters.

Barboncito said:

We are very well pleased with what you have said and well satisfied with that reservation. It is the very heart of our country and is more than we ever expected to get.

We wish now to have Narbono Segundo and Ganado Mucho admitted as members of our council in addition to the ten elected yesterday which was agreed to.

General Sherman then asked:

How would old Fort Defiance suit you as a site for your agency?

Answer -- very well.

Ganado Mucho said:

After what the Commissioners have said, I do not think anybody has anything to say. After we go back to your own country it will be the same as it used to be. We have never found any person heretofore who told us what you now have and when we return to our own country we will return you our best thanks. We understand the good news you have told us, to be right and we like it very much; we have been waiting for a long time to hear the good words you have told us, about going back to our own country and I will not stop talking until I have told all the tribe the good news.

General Sherman said:

Now we will adjourn until Monday the 1st day of June 1868 at 9 o'clock A. M. when we will meet and sign the treaty.

The Council accordingly adjourned until Monday the 1st day of June 1868 at 9 o'clock A. M.

TREATY

BETWEEN THE
UNITED STATES OF AMERICA
AND THE
NAVAJO TRIBE OF INDIANS

Concluded June 1, 1868

Ratification advised July 25, 1868

Proclaimed August 12, 1868

ANDREW JACKSON
PRESIDENT OF THE UNITED STATES
OF AMERICA

TO ALL AND SINGULAR TO WHOM THESE PRESENTS SHALL COME, GREETING:

Whereas a Treaty was made and concluded at Fort Sumner, in the Territory of New Mexico, on the first day of June, in the year of our Lord one thousand eight hundred and sixty-eight, by and between Lieutenant General W. T. Sherman and Samuel F. Tappan, Commissioners, on the part of the United States, and Barboncito, Armijo, and other Chiefs and Headmen of the Navajo tribe of Indians, on the part of said Indians, and duly authorized thereto by them, which Treaty is in the words and figures following, to wit:

Articles of a Treaty and Agreement made and entered into at Fort Sumner, New Mexico, on the first day of June, 1868, by and between the United States, represented by its Commissioners, Lieutenant General W. T. Sherman andColonel Samuel F. Tappan, of the one part, and the Navajo nation or tribe of Indians, represented by their Chiefs and Headmen, duly authorized and empowered to act for the whole people of said nation or tribe, (the names of said Chiefs and Headmen being hereto subscribed,) of the other part, witness:

ARTICLE 1

From this day forward all war between the parties to this agreement shall for ever cease. The government of the United States desires peace, and its honor is hereby pledged to keep it. The Indians desire peace, and they now pledge their honor to keep it.

If bad men among the whites, or among other people subject to the authority of the United States, shall commit and wrong upon the person or property of the Indians, the United States will, upon proof made to the agent and forwarded to the Commissioner of Indian Affairs at Washington city, proceed at once to case the offender to be arrested and punished according to the laws of the United States, and also to reimburse the injured persons for the loss sustained.

If bad men among the Indians shall commit a wrong or depredation upon the person or property of any one, white, black, or Indian, subject to the authority of the United States and at peace therewith, the Navajo tribe agree that they will, on proof made to their agent, and on notice by him, deliver up the wrong doer to the United States, to be tried and punished according to its laws; and in case

they wilfully refuse so to do, the person unjured shall be reimbursed of his loss from the annuities or other moneys due or to become due them under this treaty, or any others that may be made with the United States. And the President may prescribe such rules and regulations for ascertaining damages under this article as in his judgement may be proper; but no such damage shall be adjusted and paid until examined and passed upon by the Commissioner of Indian Affairs, and no one sustaining loss whilst violating, or because of violating, the provisions of this treaty or the laws of the United States shall be reimbursed therefor.

ARTICLE II

The United States agrees that the following district of country, to wit: bounded on the north by the 37th degree of the site of Old Fort Defiance, in Canon Bonito, east by the parallel of longitude which, if prolonged south, would pass through old Fort Lyon, or the Ojo-de-oso, Bear Spring, and west by a parallel of longitude about 109° 30' west of Greenwich, provided it embraces the outlet of the Canon-de-Chilly, which canon is to be all included in this reservation, shall be, and the same is hereby, set apart for the use and occupation of the Navajo tribe of Indians, and for such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit among them; and the United States agrees that no persons except those herein so authorized to do, and except such officers, soldiers, agents, and employees of the government, or of the Indians, as may be authorized to enter upon Indian reservations in discarge of duties imposed by law, or the orders of the President, shall ever be permitted to pass over, settle upon, or reside in, the territory described in this article.

ARTICLE III

The United States agrees to cause to be built at some point within said reservation, where timber and water may be convenient, the following buildings: a warehouse, to cost not exceeding twenty-five hundred dollars; an agency building for the residence of the agent, not to cost exceeding three thousand dollars each; and a school-house and chapel, so soon as a sufficient number of children can be induced to attend school, which shall not cost to exceed five thousand dollars.

ARTICLE IV

The United States agrees that the agent for the Navajos shall make his home at the agency building; that he shall reside among them and shall keep an office open at all times for the purpose of prompt and diligent inquiry into such matters of complaint by or against the

Indians as may be presented for investigation, as also for the faithful discharge of other duties enjoined by law. In all cases of depredation on person or property he shall cause the evidence to be taken in writing and forwarded, together with his finding, to the Commissioner of Indian Affairs, whose decision shall be binding on the parties to this treaty.

ARTICLE V

If an individual belonging to said tribe, or legally incorporated with it, being the head of a family, shall desire to commence farming, he shall have the privilege to select, in the presence and with the assistance of the agent then in charge, a tract of land within said reservation, not exceeding one hundred and sixty acres in extent, which tract, when so selected, certified, and recorded in the "land book" as herein described, shall cease to be held in common, but the same may be occupied and held in the exclusive possession of the person selecting it, and of his family, so long as he or they may continue to cultivate it.

Any person over eighteen years of age, not being the head of the family, may in like manner select, and cause to be certified to him or her for purposes of cultivation, a quantity of land, not exceeding eighty acres in extent, and thereupon be entitled to the exclusive possession of the same as above directed.

For each tract of land so selected a certificate containing a description thereof, and the name of the person selecting it, with a certificate endorsed thereon that the same has been recorded, shall be delivered to the party entitled to it by the agent, after the same shall have been recorded by him in a book to be kept in his office, subject to inspection which said book shall be known as the "Navajo Land Book."

The President may at any time order a survey of the reservation, and , when so surveyed, Congress shall provide for protecting the rights of said settlers in their improvements, and may fix the character of the title held by each. The United States may pass such laws on the subject of alienation and descent of property between the Indians and their descendants as may be thought proper.

ARTICLE VI

In order to insure the civilization of the Indians entering into this treaty, the necessity of education is admitted, especially of such of them as may be settled on said agricultural parts of this reservation, and they therefore pledge themselves to compel their

children, male and female, between the ages of six and sixteen years, to attend school; and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that, for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians, and faithfully discharge his or her duties as a teacher.

The provisions of this article to continue for not less than ten years.

ARTICLE VII

When the head of a family shall have selected lands and received his certificate as above directed, and the agent shall be satisfied that he intends in good faith to commence cultivating the soil for a living, he shall be entitled to receive seeds and agricultural implements for the first year, not exceeding in value one hundred dollars, and for each succeeding year he shall continue to farm, for a period of two years, he shall be entitled to receive seeds and implements to the value of twenty-five dollars.

ARTICLE VIII

In lieu of all sums of money or other annuities provided to be paid to the Indians herein named under any treaty or treaties heretofore made, the United States agrees to deliver at the agency house on the reservation herein named, on the first day of September of each year for ten years, the following articles, to wit:

Such articles of clothing, goods, or raw materials in lieu thereof, as the agent may make his estimate for, not exceeding in value five dollars per Indian -- each Indian being encouraged to manufacture their own clothing, blankets, etc.; to be furnished with no article which they can manufacture themselves. And, in order that the Commissioner of Indian Affairs may be able to estimate properly for the articles herein named, it shall be the duty of the agent each year to forward to him a full and exact census of the Indians, on which the estimate from year to year can be based.

And in addition to the articles herein named, the sum of ten dollars for each person entitled to the beneficial effects of this treaty shall be annually appropriated for a period of ten years, for each person who engages in farming or mechanical pursuits, to be used by the Commissioner of Indian Affairs in the purchase of such articles as from time to time the condition and necessities of the Indians may indicate to

be proper; and if within the ten years at any time it shall appear that the amount of money needed for clothing, under the article, can be appropriated to better uses for the Indians named herein, the Commissioner of Indian Affairs may change the appropriation to other purposes, but in no event shall the amount of this appropriation be withdrawn or discontinued for the period named, provided they remain at peace. And the President shall annually detail an officer of the army to be present and attest the delivery of all the goods herein named to the Indians, and he shall inspect and report on the quantity and quality of the goods and the manner of their delivery.

ARTICLE IX

In consideration of the advantages and benefits conferred by this treaty, and the many pledges of friendship by the United States, the tribes who are parties to this agreement hereby stipulate that they will relinquish all right to occupy and territory outside their reservation as herein defined, but retain the right to hunt on any unoccupied lands contiguous to their reservation, so long as the large game may range thereon in such numbers as to justify the chase; and they, the said Indians, further expressly agree:

1st. That they will make no opposition to the construction of railroads now being built or hereafter to be built, across the continent.

2nd. That they will not interfere with the peaceful construction of any railroad not passing over their reservation as herein defined.

3rd. That they will not attack any persons at home or traveling, nor molest or distrube any wagon trains, coaches, mules or cattle belonging to the people of the United States, or to persons friendly therewith.

4th. That they will never capture or carry off from the settlements women or children.

5th. They will never kill or scalp white men, nor attempt to do them harm.

6th. They will not in future oppose the construction of railroads, wagon roads, mail stations, or other works of utility or necessity which may be ordered or permitted by the laws of the United States; but should such roads or other works be constructed on the lands of their reservation, the government will pay the tribe whatever amount of damage may be assessed by three disinterested commissioners to be appointed by the President for that purpose, one of said commissioners to be a chief or head man of the tribe.

7th. They will make no opposition to the military posts or roads now established, or that may be established, not in violation of treaties heretofore made or hereafter to be made with any of the Indian tribes.

ARTICLE X

No future treaty for the cession of any portion or part of the reservation herein described, which may be held in common, shall be of any validity or force against said Indians unless agreed to and executed by at least three-fourths of all the adult male Indians occupying or interested in the same; and no cession by the tribe shall be understood or construed in such manner as to deprive, without his consent, any individual member or the tribe of his rights to any tract of land selected by him as provided in article 5 of this treaty.

ARTICLE XI

The Navajos also hereby agree that at any time after the signing of these presents they will proceed in such manner as may be required of them by the agent, or by the officer charged with their removal, to the reservation herein provided for, the United States paying for their subsistence enroute, and providing a reasonable amount of transportation for the sick and feeble.

ARTICLE XII

It is further agreed by and between the parties to this agreement that the sum of one hundred and fifty thousand dollars appropriated or to be appropriated shall be disbursed as follows;

1st. The actual cost of the removal of the tribe from the Bosque Redondo reservation to the reservation, say fifty thousand dollars.

2nd. The purchase of fifteen thousand sheep and goats, at a cost not to exceed thirty thousand dollars.

3rd. The purchase of five hundred beef cattle and a million pounds of corn, to be collected and held at the military post nearest the reservation, subject to the orders of the agent, for the relief of the needy during the coming winter.

4th. The balance, if any, of the appropriation to be invested for the maintenance of the Indians pending their removal, in such manner as the agent who is with them may determine.

5th. The removal of this tribe to be made under the supreme control and direction of the military commander of the Territory of New Mexico, and when completed, the management of the tribe to revert to the proper agent.

ARTICLE XIII

The tribe herein named, by their representatives, parties to this treaty, agree to make the reservation herein described their permanent home, and they will not as a tribe make any permanent settlement elsewhere, reserving the right to hunt on the lands adjoining the said reservation formerly called theirs, subject to the modifications named in this treaty and the orders of the commander of the department in which said reservation may be for the time being; and it is further agreed and understood by the parties to this treaty, that if any Navajo Indian or Indians shall leave the reservation herein described to settle elsewhere, he or they shall forfeit all the rights, privileges, and annuities conferred by the terms of this treaty; and it is further agreed by the parties to this treaty, that they will do all they can to induce Indians now away from reservation set apart for the exclusive use and occupation of the Indians, leading a nomadic life, or engaged in war against the people of the United States, to abandon such a life and settle permanently in one of the territorial reservations set apart for the exclusive use and occupation of the Indians.

In testimony of all which the said parties have hereunto, on this the first day of June, eighteen hundred and sixty-eight, at Fort Sumner, in the Territory of New Mexico, set their hands and seals.

W. T. SHERMAN
Lt. Gen'l, Indian Peace Commissioner

S. F. TAPPAN,
Indian Peace Commissioner

BARBONCITO; Chief	his x mark
ARMIJO	his x mark
DELGADO	
MANUELITO	his x mark
LARGO	his x mark
HERRERO	his x mark
CHIQUETO	his x mark
MUERTO DE HOMBRE	his x mark
HOMBRO	his x mark
NARBONO	his x mark
NARBONO SEGUNDO	his x mark
GANADO MUCHO	his x mark

Council

RIQUO	his x mark
JUAN MARTIN	his x mark
SERGINTO	his x mark
GRANDE	his x mark
INOETENITO	his x mark
MUCHACHOS MUCHO	his x mark
CHIQUETO SEGUNDO	his x mark
CABELLO AMARILLO	his x mark
FRANCISCO	his x mark
TORIVIO	his x mark
DESDENDADO	his x mark
JUAN	his x mark
GUERO	his x mark
GUGADORE	his x mark
CABASON	his x mark
BARBON SEGUNDO	his x mark
CABARES COLORADOS	his x mark

Attest;

Geo. W. G. Getty
Col. 37th Inf'y, Bt. Maj. Gen'l U.S.A.
B. S. Roberts,
Bt. Brg. Gen'l U. S. A., Lt. Col. 3rd Cav'y.
J. Cooper Mckee,
Bt. Lt. Col. Surgeon U. S. A.
Theo. H. Dodd,
U. S. Indian Ag't for Navajos.
Chas. McClure,
Bt. Maj. and C. S. U. S. A.
James F. Weeds,
Bt. Maj. and Asst. Surg. U. S. A.
J. C. Sutherland,
Interpreter.
William Vaux,
Chaplain U. S. A.

And whereas, the said treaty having been submitted to the Senate of the United States for its constitutional action thereon, the Senate did, on the twenty-fifth day of July, one thousand eight hundred and sixty-eight, advise and consent to the ratification of the same, by a resolution in the words and figures following, to wit:

In Executive Session, Senate of the United States,
July 25, 1868.

Resolved, (two-thirds of the senators present concurring,) That the Senate advise and consent to the ratification of the treaty between the United States and the Navajo Indians, concluded at Fort Sumner, New Mexico, on the first day of June, 1868.

Attest:

GEO. C. GORHAM
Secretary
By. W. J. McDONALD
Chief Clerk

Now, therefore, be it known that I, Andrew Jackson, President of the United States of America, do, in pursuance of the advice and consent of the Senate, as expressed in its resolution of the twenty-fifth of July, one thousand eight hundred and sixty-eight, accept, ratify, and confirm the said treaty.

In testimony whereof, I have hereto signed my name, and caused the seal of the United States to affixed.

Done at the City of Washington, this twelfth day of August, in the year of our Lord one thousand eight hundred and sixty-eight, and of the Independence of the United States of America the ninety-third.

By the President:
W. Hunter,
Acting Secretary of State

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Navajo History and Culture I

The Origin of the Navajo

This course deals with the Origin of the Navajo as told by the Navajo. The emphasis of this course is on the Origin stories of the Navajo, their migrations and travels through the Underworld, the separation of the sexes, the Emergence, the Twins and the Monsters, the trip of the Twins to their father, the Twins destroy the Monsters, the Creation of the Clans, and the return of the Navajo from the West.

The material used in this course is based on stories told by Navajo for Navajo. In addition to these original sources, written materials collected by anthropologists and archaeologists will be examined. The similarities and differences between these two sources will be studied. Nevertheless, it should be clearly and emphatically stated that this course has as its prime source and major thrust the stories by the Navajo about their origin and only in a limited and secondary manner does the course include the anthropological version of that origin.

Students in this course, Navajo History and Culture I, will visit important sacred places discussed in the Origin stories. Such places as Dinetah, the four sacred directional mountains, the place of the first shoe game, etc. will be visited. Students will be expected to go on these field trips as they add an important dimension to the course.

Navajo medicine men and elders will be used extensively as resource people to enlighten the students and to show the variations as well as the similarities origin stories.

I. The Under World and the Emergence

A. The Black World

The first world was black and it had four corners. Over each corner appeared four cloud columns which were black, white, blue, and yellow. Creatures living in the Black world were thought of as Mist people and had no definite form. These creatures were different kinds of insects as well as First Man.

B. The Blue World

The second world, like the first world, contained many different chambers through which the insect people traveled. In addition to the insect people there were various wolves, wildcats, badgers, mountain lions and kit foxes living in the Blue World.

C. The Yellow World

The third world contained two large rivers which crossed each other from North to Sourth and East to West. Also, there were the six sacred mountains. In the Yellow World the separation of the sexes occured. Also a flood took place which drove the creatures out of this world.

D. The Glittering World

The Emergence from the Under World with the Glittering World took place at this time. The fourth world was won by a display of magic by locust. First Man and First Woman taught the others to build a hogan made of five logs. The sacred mountains were remade and placed in their proper places. Each mountain was given a guardian which was to dwell inside. The placement of the sun and moon took place here.

II. Birth and Growth of Changing Woman

A baby, which later became known as Changing Woman found on Gobernador Knob. She was brought up by First Man and First Woman and became one of the most beloved of all Navajo Holy People. At puberty the first Kinaalda was held. With the sun as the father, Changing Woman gave birth to twins who grew up to become Monster Slayer and Child Born of the Water.

III. The Twins and the Monsters

As a result of sexual excusses, monsters roamed the land and were almost responsible for the destruction of all people. The Twins grew up with their mother, Changing Woman trying to protect them from the various monsters. As the boys grew they wanted to know who their father was and their mother refused to tell them because she feared for their safety if they should try and visit him.

IV. The Trip of the Twins to Their Father

Monster Slayer and Child Born of the Water finally found out that the Sun was their father. They decided to travel to see him, against the wish of their mother, in order to obtain help to get rid of the Monsters. After a difficult journey full of many dangers and obstacles they arrived at the Sun's home. The Sun tested the Twins in order to be certain they were his sons and they passed every test. Reluctantly, the Sun agreed to help the Twins destroy the Monsters.

V. The Twins Destroy the Monsters

With the weapons and flint armer provided by the Sun, the Twins were able to rid the earth of the Monsters. Usually Monster Slayer did the killing while Child Born of the Water remained at home or near by and recited certain prayers. The Twins allowed a few of the Monsters to live such as Hunger, Poverty Sleep, and Old Age.

VI. The Mocassin (shoe) Game

The first shoe game was held at a place called the House made of Bended Rock. The various Holy People, including many animals, were invited. There were 102 yucca counters used in the game with the side getting all of the counters being the winner. The night animals played against the day animals with the understanding that which ever side win, there would be all night or all day. Neither side won so that is why we have half night and half day.

VII. The Creation of the Clans

After much persuasion Changing Woman finally agreed to go live with her husband the Sun in a beautiful home he built for her in the Western ocean. A number of the Navajo traveled to the West to be with her. A desire to return to their homeland prompted the Navajo who had gone West to want to return to their homes in the East. Changing Woman created different people, who became the founders of the original four clans. In addition, Changing Woman gave each clan a guardian animal to protect it on the long trek home.

VIII. Archaeological Evidence of Navajo Origin

Archaeologists classify the Navajo as an Athabascan speaking tribe which came from the North and entered the South-West as a hunting and gathering people. The date of entry of the Navajo into the Southwest is undetermined with estimates ranging from the 1100's to the end of the 1400's. Archaeologists believe the Navajo learned agriculture, weaving, sandpainting and other cultural traits from the Pueblo people who were already inhabitants of the Southwest.

Navajo History and Culture II (1860-1960)
Navajo Community College
Fall Semeseter 1970

This course is the second one in the Navajo Studies Program. The course begins with the events leading from the Emergence of the Navajo to the Long Walk and continues down to 1960. This period of Navajo history covers some of the most important and tragic experiences in the life of the Navajo people. Included are such infamous events such as the Long Walk and Stock Reduction. Included are the birth of the Navajo Nation and the men that made it possible.

It should be clearly understood what this course is not: it is not a course dealing with Navajo today and tomorrow (this area is covered in a semester long course called Navajo History and Culture III); it is not a course dealing only with historical accounts and what has been written about the Navajo. This course takes its greatest strength from presenting this period. Navajo history from the viewpoint of the Navajo; it is not a course in which the students merely sit and listen (this course depends upon the contributions of the students, remember we are writing our own textbook for this class.)

The objectives of this course are:

1. To provide information about the Navajo as told by Navajo during the period from 1600 to 1960.

2. To provide information about the Navajo as presented in select historical accounts during the period from 1600 to 1960.

3. To take field trips which will allow students to see important historical places on or near the Navajo reservation.

4. To acquaint the students, through reading and fictional or listening to tape, with some of the important accounts of the Navajo during the period of 1600 to 1960.

5. To collect reports prepared by students dealing with this period, Navajo history and to utilize these reports in the preparation of a textbook to be read the next time the course is offered.

6. To assist students to become more familiar with this period of Navajo history and to see its relationship to events, problems and program of the present.

Class Outline
Navajo History and Culture II (1600-1960)
Navajo Community College
Fall Semester 1970

Events in Early Navajo History

1. Events which took place after Navajo returned from the West
2. Early historical accounts of the Navajo
    a) Benevides
    b) Robal
    c) others
3. Archeological evidence of early Navajo and relationship to Navajo Stories

The Long Walk

1. Events leading to the Long Walk
2. Kit Carson Campaigns Against Navajo
3. The Long Walk and Ft. Sumner
4. The Treaty of 1860

Post Long Walk

1. Beginning Again
2. Learning Silversmithing
3. Education
4. Trouble at Round Rock
5. Beautiful Mountain Incident
6. Tuba City Incident
7. Weaving
8. Influenza on the Navajo
9. Tribal Council Origin

Stock Reduction

1. Indian Reorganization and the Navajo
2. Stock Reduction Examples
3. Education During the 1930's
4. Conservation and the CCC's

World War II and the Navajo

1. Impact of the War
2. Navajo in the Armed Services
3. Navajo Code Talkers
4. A New Interest

A Nation is Born (1948-1960)

1. Men
    a. Sam Akehah
    b. Paul Jones
    c. Raymond Nakai
2. Programs
    a. Education
    b. Economic Development
    c. Reservation Development
    d. Health
    e. Others

Requirements for Navajo History and Culture II (1860-1960)
Navajo Community College
Fall Semester 1970

Students enrolled in or attending this class will be expected to do the following:

1. Collect fair reports as listed under "Student Assignments." These may be written or on tape.

2. Attend class regularly

3. Read or listen to tapes on the following:

   a. Son of Old Man Hat by DYK
   b. Laughing Boy by LaFarge
   c. Navajo Yearbook by Young

4. Participate in class evaluation the last week of the semester

5. Participate in class discussion

6. Go on field trips

Navajo History and Culture Class II (1860-1960)
Navajo Community College
Fall Semester 1970

Student Assignments

Each student will be required to prepare at least four reports. These reports can be written or they can be placed on a tape and turned in that way. Tape recorders may be checked out through the Navajo Studies Program. Two reports are due the end of October, the other two at the end of November. Extra credit will be given for additional reports.

The reports collected will be prepared into a source book which will be published for use by students in the Navajo Studies Program.

The four reports shall be in such areas as the following:

1. Reports dealing with experience of your ancestors during or before the Long Walk. One of these reports should deal with a story of an ancestor who went on the Long Walk. The second should deal with a story of an ancestor who did not go on the Long Walk.

2. Reports dealing with the activities of your ancestors after their return from the Long Walk.

3. Reports dealing with experiences of Stock Reduction as they are told by the person who had the experience.

4. Reports dealing with the Navajo Nation and the Future.

The reports (stories) should be as complete as possible. They should be clear and contain all the necessary information. Remember we are writing our own textbook and your stories and the material will be used.

Navajo History and Culture II (1600-1960)
Navajo Community College
Fall Semester 1970

Resource Materials

1. Navajo Historical Selections
   Young and Morgan

2. Trouble at Round Rock
   Young and Morgan

3. The Long Walk
   L. R. Bailey

4. People of the Earth
   Edwin Corle

5. Laughing Boy
   LaFarge

6. Ft. Sumner and the Bosque
   James Shenkle

7. Navajo Yearbook
   Robert Young

8. Son of Old Man Hat
   Walter DYK

9. The Navajo
   Ruth Underhill

10. Turmoil in New Mexico
    William Keleher

11. Fort Defiance

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Navajo History and Culture II

The Growth of the Navajo-(Up to 1960)

This course deals with the growth of the Navajo from the time they returned to their native land after their visit with Changing Woman up to 1960. Once again the emphasis in this course is on the Navajo version of the various events which mark and highlight this period in the life of the Navajo. This course, The Growth of the Navajo will include such areas as Early Historical References of the Early Navajo, Reconstruction of Early Navajo Life and Culture, Navajo Relations with other Indians, Navajo Relations with non-Indians, events leading to the Long Walk, The Long Walk, The Treaty of 1868, the Post Long Walk Era, Stock Reduction and the Navajo, World War II and the Navajo, and birth of the Navajo Nation.

In order to provide as complete a picture as possible historical documents and sources will utilized. However, the primary thrust of this course will be upon those sources which originate from the Navajo themselves.

Students will visit certain of the places mentioned and which were prominent during this period in the life of the Navajo. Visits to such places as Beautiful Mountain, the Round Rock Trading Post, Fort Defiance, Window Rock and other places will be undertaken to show the students the actual location of major happenings of this period.

Navajo elders will be used extensively to tell stories about the events that took place.

I Historical References to the Early Navajo

The problem of identifying the Navajo from early Spanish sources will be discussed. The first historical description

of the Navajo comes from Father Benairdes in 1629. The Rabal documents of 1706-43 provide a more complete picture of the life of the Navajo as seen through the eyes of Spanish soldiers and settlers. The Navajo were described as living on mesa tops in circular stone houses with cribbed roofs, raising corn, having horses and sheep and carrying on trade with the Pueblos. In 1785 a Spanish account describes the five divisions and locations of these different groups of Navajo. The five divisions were: San Mateo, Cebolleta, the Chuska Mountain, Ojo del Oso (the present Fort Wingate), and Canyon de Chelly.

II Reconstruction of Early Navajo Life and Culture

Through a careful study of the various origin myths and chantway legends, it is possible to reconstruction early Navajo life and culture. It is possible to determine the kind of social organization, economy and other facets of early Navajo culture from such a study. In addition, archaeological evidence provides supporting evidence for the Navajo stories. For the Navajo claims case literally hundreds of volumes were prepared dealing with the archaeological evidence as well as Navajo stories dealing with early Navajo life and culture.

III. Navajo Relations with Other Indians

Whether one uses Navajo stories or archaeological evidence all agree the Navajo entered the Southwest as a numerically weak people. As years went by the Navajo grew constantly stronger and more powerful. Early Navajo stories describe contact with Pueblo type people at such places as Pueblo Bonito and Canyon de Chelly. As the Navajo grew stronger, raids began against various Pueblos. In later years problems arose between the Utes and the Navajo with extensive raids taking place against both peoples.

IV. Navajo Relations With NON-Indians

Some authorieies believe the Navajo constantly raided the Spanish, later the Mexicans and finally the Americans. They believe the Navajo were the aggressors and deserved the military action taken against them. However, as the Navajo side is uncovered an entirely different set of forts are revealed showing the various non-Indian groups to be most frequently the ones who abused the Navajo in terms of stealing land and capturing slaves. The Navajo engaged a type of "Tribal" organization which defied understanding by the non-Indian and certainly contributed the frequent warfare which characterized Navajo relations with non-Navajos.

V. Events Leading to the Long Walk

The Navajo had one of the purest forms of democracy which did not permit the control of all by a few. The various governments believed the Navajo operated under a system whereby one person could speak for the entire Tribe. This erroneousness view point led to misunderstandings and increased warfare. Several important events illustrate the extent of the problem: 1) The Death of Narbona who was shot by soldiers in the back when attempting to sign a treaty of peace with the United States; 2) The vastness of the slave trade which was so extensive that by 1850 thousands of Navajos were held as slaves in the homes of New Mexico; 3) The incident at Fort Defiance when Navajo horses were ruthlessly shot by the Army when grazing in land which belonged to the Tribe; 4) The death of Jim, who was a Negro slave belonging to an officer at Fort Defiance and was shot by the Navajo. A war resulted from

this action; 5) The Navajo attack on Fort Defiance which occured on April 30, 1860, and almost succeeded; and finally 6) The Fort Fauntleroy Affair of September 22, 1861 when 12 Navajo women and children were shot down.

VI. The Long Walk

In 1864 thousands of Navajo began their Long Walk of over 400 miles from their beloved homeland to distant Fort Sumner. After a brutal and ruthless campaign by Kit Carson, the Navajo were herded off to Fort Sumner where General Carleton attempted to remake them into village farmers. Bad water, grasshoppers, infertile fields and other raiding Indians resulted in the deaths of thousands of Navajos. The great white experiment to remold the Navajo became an expensive and well publicized failure.

VII. The Treaty of 1868

General Carletons experiment became an obvious failure and in 1866 he was relieve of his command. On May 28, 1868, General W. T. Sherman and Colonel Samual F. Tappan were sent to Fort Sumner to make a treaty with the Navajos. The proceedings of the treaty session are available in which Barboncito appears as the principal spokeman for the Navajos. The Treaty was concluded June 1, 1868 and ratified by Congress July 25, 1868.

VIII. The Post Long Walk Era

After the return of the Navajofrom their imprisonment at Fort Sumner, they attempted to live at peace with all their neighbors. Notwithstanding the desire of the Navajo to remain at peace they were attacked by Utes as well as by Americans who wanted their land or their livestock. A great people

returned to their homeland where they began again. Silversmithing and the change of Navajo blanket weaving to rug weaving took place after the return of the Navajo.

Incidents such as the Trouble at Round Rock, the Beautiful Mountain Affair and the Tuba City Shooting all reveal the problems facing the Navajo in understanding and accepting the kind of education and values thrust upon them.

IX. Stock Reduction and the Navajo

Navajo Tribal government began in the late 1920's upon urging of the Bureau of Indian Affairs. In the early 1930's, John Collier became Commissioner of Indian Affairs and in 1934 the Indian Reorganization Act was passed which assured tribes accepting the provisions of the Act of certain rights. The Navajo rejected the Act because of its association with Stock Reduction. Nevertheless, stock reduction was forced upon the Navajo and hundred's of thousands of livestock were eliminated in spite of the bitter, and at times active opposition, of the Navajo people. No program before or since had such a continuing impact upon the Navajo as the stock reduction. Regardless of the need for stock reduction, fundamental human rights were violated in the rush to reduce the livestock. The Navajo have not forgotten this experience!

X. World War II and the Navajo

The Navajos ability to accept and adopt change is clearly seen in their experience during and after World War II. They were confronted with wage work, off-reservation experiences, the Army and other such experiences which opened the eyes of many Navajo. Education became a need that in the past had not been important. Schools were requested by the Navajo and

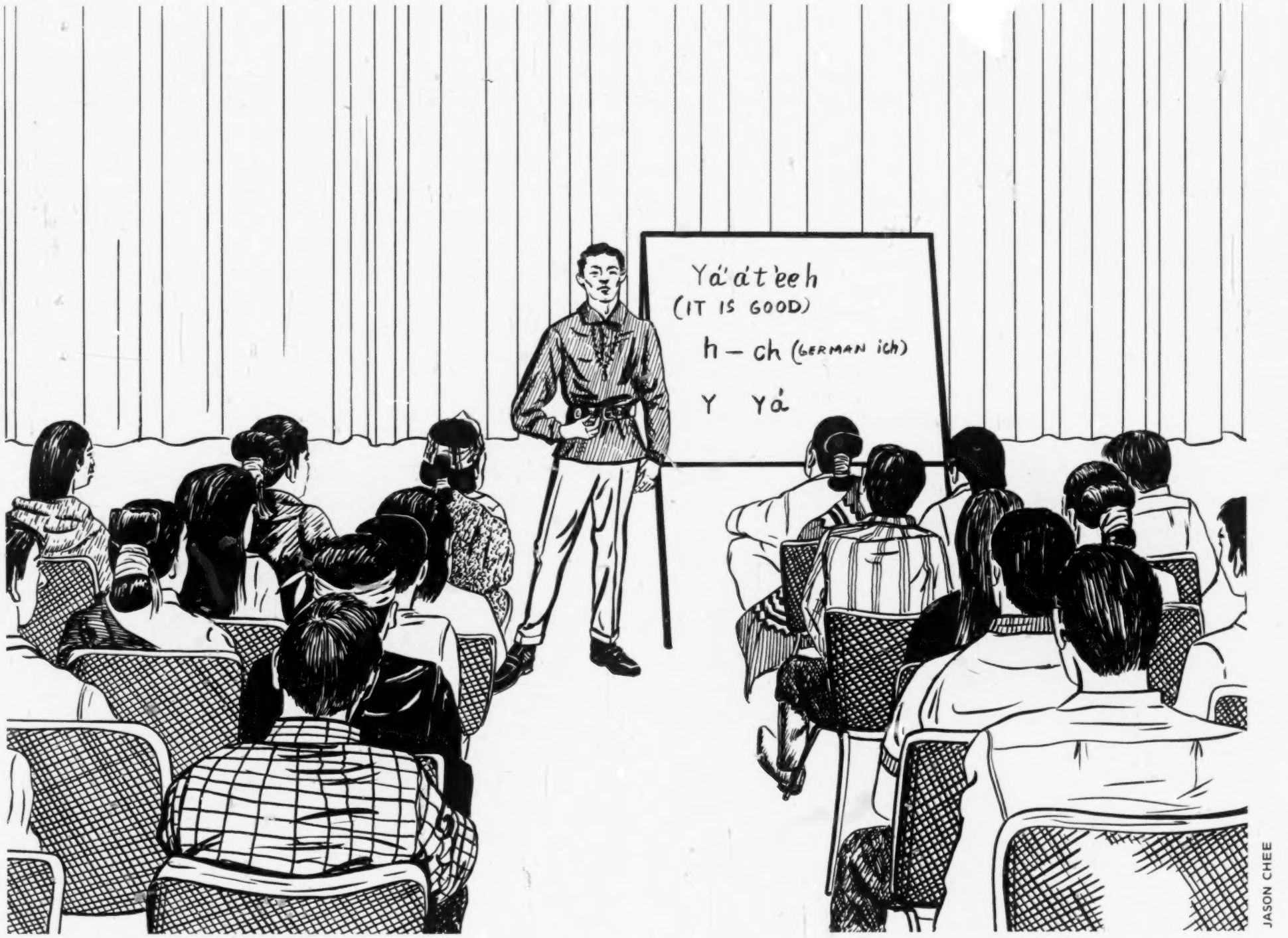
special programs were developed to meet the awakening interests of the Navajo people. Tribal government shifted from a BIA controlled activity to one which increasingly reflected Navajo hopes and asperations. In spite of the great material changes which took place among the Navajo during and following World War II, it should not be thought that change was new to the Navajo.

XI. The Birth of the Navajo Nation

The Krug Report, the Navajo-Hopi Rehabilitation Program, the Navajo Emergency Education Program were among the factors which reflected the change taking place.

A great people were awakening and rising to the challenges and opportunities facing them. Under the leadership of Chairman like Sam Ahkeah, Paul Jones and Raymond Nakai the Navajo people evolved from a Tribe and all that implies into an emerging nation with all that implies. Valuable natural resources were discovered on the reservation. These included timber, uranimum, gas, coal and oil. Income from these sources provided money for the Tribe to develop its own program and priorities. The Chapter organization was recreated as a viable form of local government instead of a tool of the BIA as it was viewed during the 1930's.

The ever increasing demands and needs of the Navajo people had to be fitted with the income and resources of the Tribe. The importance of education, thru college was recognized as well as the need for jobs both on and off the reservation. Navajo became increasingly discerning as their experience and confidence in decision making increased. No longer did the Tribe newly acceed to BIA demands and programs but rather a healthy partnership came into effect.



JASON CHEE

Adult education on the Reservation.

of education the Rough Rock and surrounding Navajo parents wanted for their children would be available at both the elementary and secondary levels.

A few professional educators located in the east have refused to accept the fact that Rough Rock has broken the chain of professional control and truly is operated and directed by the Navajo people. The fact remains, however, for all who have eyes to see and ears to hear that Rough Rock is a living example of Indian Control over Indian Education. Leadership, both administrative and policy, is in the hands of Navajos!

A second extremely significant example of Navajo control over Navajo education is found at Navajo Community College. This two-year institution began in July of 1968, and, in a very real way, it grew out of the success of Rough Rock. The experiment in Navajo control at Rough Rock had been so successful in the eyes of the Navajo people that they dared greatly and decided to tackle their dream of an institution of higher education located on the Reservation and geared to meet the particular educational needs of its residents. For more than 20 years the Navajos had dreamed of the day when such an institution would be a reality, but it came into being only after the Navajos had tasted the success of Navajo control at Rough Rock.

In the spring of 1968 Raymond Nakai, Chairman of the Tribal Council, called together a group of distinguished leaders from Arizona, New Mexico and Utah to announce that the Navajo Tribe was starting its own Community College that July. One of the business leaders present exclaimed, "Good God, Mr. Chairman, you don't mean to tell me that you think the Navajos can operate a junior college?"

With that comment, many of those present laughed.

Today (1971), no one is laughing because Navajo Community College stands proudly as a monument of what Indian people can accomplish when they throw their efforts toward goals and programs which they themselves have set.

During the first four years, through school year 1971-'72, the College shared facilities with the BIA Many Farms High School. As was true at Rough Rock, through the courageous leadership of Graham Holmes, BIA Area Director, Navajo Community College was given permission to use some of the unused facilities at Many Farms. This allowed the College to begin and to be a reality rather than merely a dream. Needless to say, it is much easier to sell a reality than a dream.

During the first years Navajo Community College received financial support from the Office of Economic Opportunity, the Navajo Tribe, foundations, industry and individuals. The College is probably the only institution of higher learning in existence that must raise, each and every year, 100 percent of all funds needed. Most colleges can depend on a certain amount of firm and assured support.

During the spring semester of 1971 the full-time equivalent enrollment in all programs operated by Navajo Community College was 612. These programs included Vocational-Technical, Transfer, Career Opportunity and Adult Basic Education. In a very real way Navajo Community College is attempting to serve the particular educational needs of a specific geographical area, which, of course, is the special mandate for junior and community colleges.

The on-campus enrollment at Many Farms has run approximately 80 percent Navajos, 10 percent Indians

from a dozen or so different tribes, and a final 10 percent of students who are non-Indians. During the spring semester of 1971, students from 13 states and one foreign country were enrolled at Navajo Community College. Control is vested in a ten-member all-Navajo Board of Regents. These Regents come from all sections of the Reservation and reflect the fact that the College belongs to all the Navajos and not to just one community. The Regents see the College as breaking down walls, not building them up, in a way that strengthens the Navajo Reservation and its people. Other institutions of higher learning have played similar roles in the growth and development of other regions of the United States, and the Regents and other Navajo leaders feel that it is altogether proper that Navajo Community College play such a role on this Reservation.

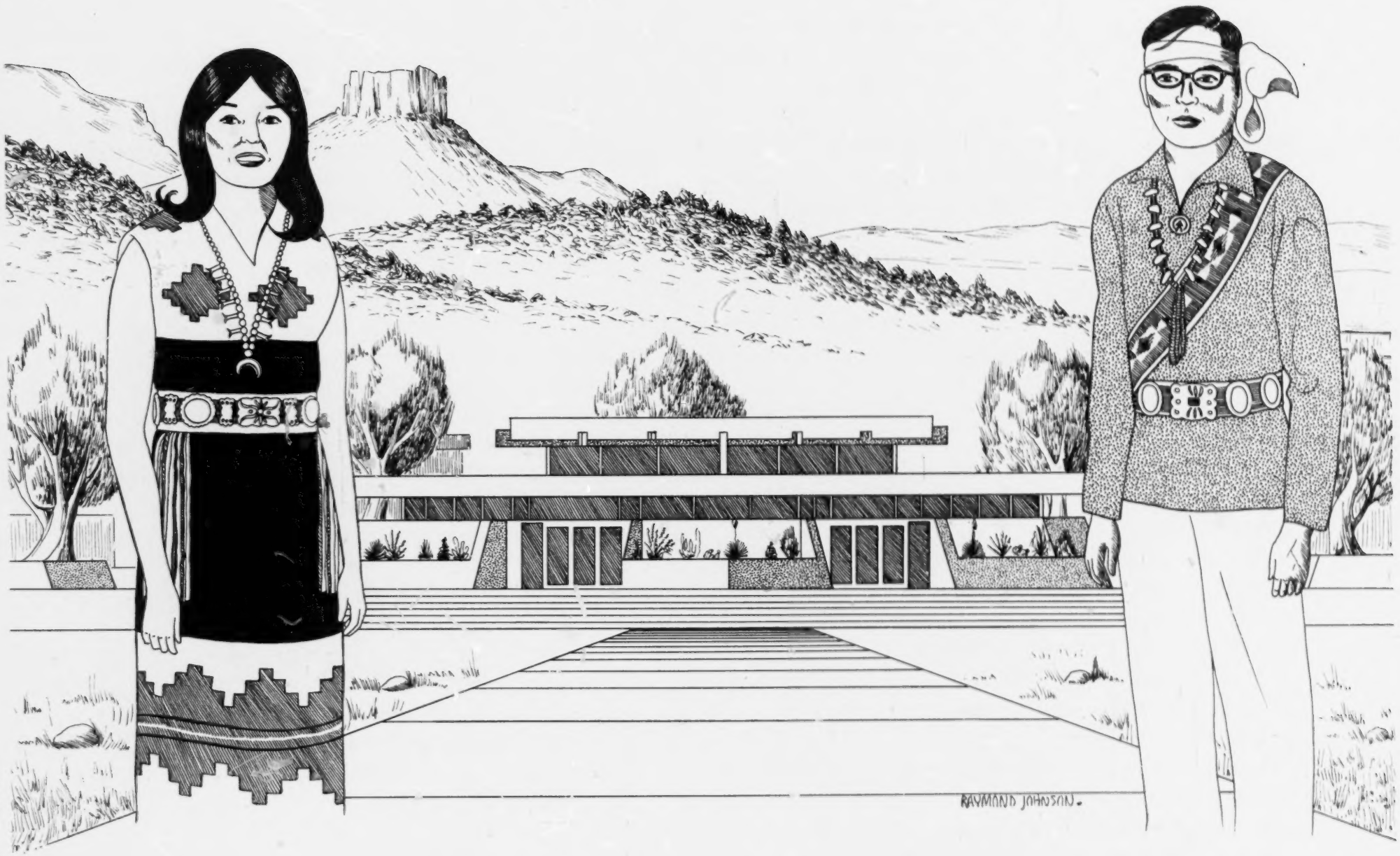
In the late summer of 1971 the College began a $6,000,000 Phase One construction program for a total of 500 students. Included in the first phase were: A permanent general classroom building; a permanent specialized classroom building for vocational-technical programs; a permanent gymnasium; a permanent dining facility; 10 permanent dormitories for 312 students; a relocatable library-learning center; a relocatable arts and crafts building; temporary administrative and faculty offices, and temporary counseling, admissions and related offices.

Future construction, totaling some $10,000,000, will include a Navajo Culture Center, a permanent library-learning center, additional instructional buildings, dormitories and other facilities.

The challenges facing Navajo Community College are great. In the first place, the institution has the opportunity to try new and different approaches in meeting the educational needs of its students, although the temptation always will be to do as has been done elsewhere. Students, faculty and administration must ever be vigilant if the ruts and molds of conformity and routine are to be broken so that the College can develop a special quality of education to meet Navajo needs and opportunities.

In the second place, the College must obtain financial support so that its continued existence will be secure and no longer dependent on continual begging. A key to this future is passage of special legislation which makes it possible for the Department of the Interior, through the BIA, to provide operational and construction support for the College. Such legislation, entitled "Navajo Community College Bill," was pending in Congress in 1971. If passed, Navajo Community College will have taken a huge step forward.

In the third place, industry on and near the Navajo Reservation must recognize its responsibilities and provide increased support to the College. It is utterly ridiculous that some of the major companies involved in the Page Power Plant have contributed so little to the institution. It also is ridiculous that the Peabody Coal Company, with its massive strip mining operation on Black Mesa has yet contributed nothing to Navajo Community College. Many other similar cases could be identified. The point is that industry stands to benefit from the existence of a trained work force in both the skilled as well as in the managerial and professional areas. Furthermore, tribal officials should make it crystal clear that a condition of doing business with the Navajos must include substantial contributions by the business to the College as a means of achieving and expanding Navajo control over Navajo education.



RAYMOND JOHNSON

Artist's concept of Navajo Culture Center and students at the campus site of Navajo Community College at Tsaile.

With respect to Navajo control the following facts are relevant: When the College began in July of 1968, of the top administrative jobs not one was held by a Navajo, while, in March of 1971, 86 percent of these people were Navajos! With respect to the instructional faculty, the following comparisons are revealing: During the first semester of classes (spring semester of 1969), 40 percent of the members were Navajos, while, during the spring semester of 1971, nearly 60 percent were Navajos.

Other examples of Navajo control over Navajo education may be seen. Some of these are specific schools such as the Ramah High School; others are Navajo organizations dedicated to achieving increased Navajo control over Navajo education. These organizations include Diné Bi' Ólta', Southwest Indian Development and others.

The question of whether Navajos ever will truly control their educational system is academic because there no longer is any question about it. The more meaningful question is: How long will it take to achieve such control?

The Navajo Community College, and especially its students, must stand in the front of the battle to realize Navajo control NOW! The College can and should spearhead efforts in that direction.

The problem of Navajo control no longer lies primarily with the BIA schools enrolling Navajos, but, rather, with the public schools. Of the seven public school districts serving the Navajo Reservation, only one has a majority of Navajos on the school board, in spite of the fact that in each of these districts the Navajo students are in the majority. Therefore, the problem remains that, in the public schools which serve Navajo children today, we do not have enough Navajo control.

The BIA has been embarked for several years on a program which encourages the organization of local Navajo school boards. In fact, special training programs for these Navajo school board members have been developed.

It is felt that efforts to realize full Navajo control over Navajo education will necessitate the establishment by the Tribe of a Department of Navajo Education which eventually must assume the responsibilities of certification of teachers and administrators, the establishment of curriculum guides and content, the overall supervision of schools to assure quality education, as well as licensing all schools which meet the standards and criteria set by the Tribal Council and the Navajo people—and shutting down any school which does not meet such standards. In other words, the Department of Navajo Education must operate in the manner and assume the responsibilities of a strong State Department of Public Instruction. Anything else will allow continued delay in realizing Navajo control over Navajo education.

RELATIONS WITH STATE GOVERNMENTS

One of the critical problems facing the Navajos is their relationship with the three states in which the Reservation lies. It should be made clear that the nature of the relationship varies with each state, but that certain basic issues apply across the board. Some of these fundamental problem areas are:

1. The provision of services by the state to Reservation Indians

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Prayers are said during site dedication ceremonies April 13, 1971, at Navajo Community College's permanent campus at Tsaile Lake. The traditional digging stick is used in this initial breaking of the ground. Holding it, at left, is Theodore Tsosie, who formerly occupied the land upon which the College will be built. In the center is Charlie Benally, a Navajo medicine man; and at the right is U. S. Congressman Wayne N. Aspinall of Colorado, Chairman of the House Interior and Insular Affairs Committee, who was one of the main speakers.

2. The absence of state property taxation on Reservation lands
3. The sovereign characteristics of Indian reservations
4. The past history of the non-Indians' and the states' improper relationships with Indian people and their land
5. The absence of effective communication between tribal and state leaders

I. Provision of State Services to Reservation Indians

The past history of state services being provided fully and fairly to Navajo Reservation Indians illustrates the problem. In the first place, each state constitution calls for certain services, such as education, to be provided to all residents of the state between certain ages. No exclusion of Indian children is mentioned. Yet, each of the three states has at one time or another taken the position that state and county funds should not be expended to support Indian children in reservation public schools.

The State of Arizona in 1971 contacted its congressional delegation through the State Department of Public Instruction, with the request that the federal government pay the entire cost of educating all Indian children in Arizona. In an article which appeared in *The Arizona Republic* dated February 26, 1971, Gus Harrell, Administrative Assistant to the Superintendent of Public Instruction, was quoted as saying that the federal government should take over all costs of educating Indians. Under the plan outlined by Mr. Harrell, the responsibility of educating Indians would be transferred from the Bureau of Indian Affairs to the Department of Health, Education and Welfare. HEW then would turn the

Unveiling the bronze plaque during the site dedication ceremonies. At left is Peter MacDonald, Navajo Tribal Chairman, who delivered a featured address. In the center is Howard Gorman, a member of the College's Board of Regents and a member of the Tribal Council; and at the right is Congressman Aspinall.

RAYMOND JOHNSON

RAYMOND JOHNSON

Looking due east toward Tsaile Peak from the 1,200-acre campus site near the shore of Tsaile Lake.

funds over to state education departments, which would direct the education programs. There was no involvement of Indians in the preparation of the plan.

In the second place, the various states receive federal money to be spent within each state based on formulas which, in some cases, include merely counting all residents or, in other cases, counting special kinds of residents such as those in the poverty level. In either situation, these funds are given to the state to be spent by the state; and, all too often, the Navajos, as well as other tribes, do not benefit at all!

With regard to Navajo Community College, a clear case study may be observed. The State of Arizona receives a certain amount of money from the federal government based on a formula under the Higher Education Facilities Act to be used for the construction of junior colleges in the state. Navajo Community College repeatedly has submitted to the state applications for a portion of these funds, as is required by law, and it has yet to receive a single nickel. No other junior college in the state applied three times without receiving some support, and it should be noted that the Navajo people are counted by the federal government in determining the state's allocation. In other words, Navajos help generate the funds for the State of Arizona, yet they receive none of these funds.

Another example can be seen in the recent action in January, 1971, by the Department of Health, Education and Welfare which found that the State of Arizona's Welfare Department is in violation of federal law because of discrimination against Navajo recipients. Hearings were held with respect to four questionable regulations of the Arizona Welfare Department. One of the regulations requires that an individual must have legal custody of a child before he can receive welfare for that child. In many Navajo families, children are taken care of by grandparents, or by other relatives, often because the actual parents are away temporarily. Under Arizona Welfare regulations, these children cannot receive welfare unless the relatives first go to court to get legal custody of the children. The federal administrator found this requirement, as well as the other three, to be in violation of federal law. Furthermore, if Arizona does not change its rules, the federal government will withhold the federal contribution to the state welfare program—a total of more than $34.6 million in 1971. Arizona has appealed the decision to the United States Court of Appeals.

II. Absence of State Property Taxation on Reservation Lands

Arizona, New Mexico and Utah, the states in which the Navajo Reservation is located, all are concerned over the absence of property taxation from the Reservation. They find it financially and perhaps legally difficult to extend state services to areas which do not contribute ad valorem taxes to the states. The Navajos, on the other hand, point out that they pay all taxes that other state residents pay, with the exception of property taxes, and that they are prohibited by the state Enabling Acts from paying such a tax. Furthermore, the Navajos point out that improvements on the land are taxable and that literally millions of dollars are collected on the Navajo Reservation from these sources. Consequently, they insist that it is not correct to believe that no property taxes are collected from within the Navajo Reservation.

III. Sovereign Characteristics of Indian Reservations

It already has been explained that taxation is a right of government and sovereignty and that the Navajo Tribe enjoys, although it does not yet exercise, this right. If and when the Navajo Tribe utilizes the right to tax, then there may be further problems with state jurisdiction in regard to existing state taxes.

Another crucial factor which plays an important role in the Tribe's relationship with the individual states is the absence of state jurisdiction on an Indian reservation unless provided by **federal law**.

A very important case which reaffirmed the sovereignty of the Navajo Tribe and the absence of state jurisdiction is to be found in the "Williams v. Lee" case of 1958. The Supreme Court of the United States held that Arizona courts lacked jurisdiction in a suit brought against a Navajo Indian by a federally-licensed non-Indian trader to collect a debt incurred on the Reservation. Following are quotes from that opinion: ". . . Congress also, as well as the courts, has consistently acted upon the assumption that the States have no power to regulate the affairs of Indians on a reservation . . .

"The Tribe itself has in recent years greatly improved its legal system through increased expenditures and better trained personnel. Today the Navajo Courts of Indian Offenses exercise broad criminal and civil jurisdiction which covers suits by outsiders against Indian defendants. No Federal act has given State courts jurisdiction over such controversies . . .

"There can be no doubt that to allow the exercise of State jurisdiction here would undermine the authority of the Tribal Courts over Reservation affairs, and hence would infringe on the right of the Indians to govern themselves . . ."

In the 1957 case of the "Native American Church v. Navajo Tribal Council," the plaintiff sought to throw out a Navajo Tribal Council ordinance prohibiting the use, sale, possession, etc., of peyote on the Reservation on the grounds that it violated the plaintiff's right to freedom of worship as guaranteed by the First Amendment to the Constitution of the United States. The United States Court of Appeals of the Tenth Circuit, in upholding the tribal court's decision, held that the Constitution of the United States, with respect to freedom of religion, did not apply to the Navajo Tribe of Indians. The court interpreted the First and Fourteenth Amendments to the Constitution as being limitations and restrictions on the activities of the federal and state governments, but having no application to the Navajo Tribe. This case illustrates the principle that the right of self-government and jurisdiction over internal affairs of the Tribe is fixed solely in the tribal government unless limited by federal law.

The "Native American Church v. the Navajo Tribal Council" case no longer is valid in respect to the inapplicability of the United States Bill of Rights to reservation Indians, but it still is valid in respect to the principle that the United States Constitution does not apply except where specifically declared applicable by an act of Congress.

In 1968 the so-called Indian Civil Rights Act, passed by Congress, specifically extended to Indian people residing on Indian reservations the same basic rights as those contained in the Bill of Rights portion of the United States Constitution. Furthermore, the Navajo Tribe, on October 9, 1967, passed its own Bill of Rights affirming those basic human rights to all Navajos.

The Navajo Tribe has taken the position with regard to the question of its sovereignty that the Tribe has the power to do anything that any other sovereign enjoys except where limited or restricted by an act of Congress.

Murray Crosse in his article, "Criminal and Civil Jurisdiction in Indian Country," which appeared in *The Arizona Law Review*, stated, "These cases have all followed the fundamental principle set forth in 1832 by the United States Supreme Court in the case of 'Worcester v. Georgia,' that is, that the paramount authority or jurisdiction over Indians in Indian Country is found only in specific grants of authority from the United States Government; and that the right of self-government and authority over internal affairs of the Tribe rests with the Tribe, except in those cases where the Federal Government has placed limitations."

IV. Past History of Non-Indians' and States' Improper Relationships with Indian People and Their Land

It would be both impossible and unfair to attempt to understand the nature of Indian and non-Indian attitudes in the Southwest, or anywhere else, for that matter, without first examining history and observing the record of deceit and abuse that has befallen the Indian all too often in his relationships with the non-Indians.

The Navajo today occupies but a small portion of the land that he originally used. Historically, he was the object of innumerable military campaigns, ending with the tragic "Long Walk." The second course in the Navajo Studies sequence at Navajo Community College discusses in depth this period of the Tribe's history.

For the purpose of this chapter it is sufficient to remind the reader that the Navajo people have suffered in the past at the hands of the states and non-Indians and that they have cause to be concerned over whether future actions will be similar to past actions.

One need not go back 100 years to find evidence of this discrimination. Arizona has had a literacy requirement on the books which effectively prevented literally tens of thousands of Arizona Navajos from voting.

A few years ago a group of New Mexico cattlemen attempted to prevent the seating of Navajos elected to the State Legislature on the grounds that, because state law does not apply on the Navajo Reservation, no Navajo should help make state law.

Several years ago, Arizona attempted to declare that Indians living in Arizona were not citizens of Arizona and therefore not eligible to vote in state elections.

Recently, Arizona moved all auto license sales off the Reservation, forcing Navajos to travel to off-reservation locations to purchase such licenses.

V. Absence of Effective Communications Between Tribal and State Leaders

The extent of state and tribal difficulties is heightened by the fact that, in the past, effective channels of communication have not been open between the groups. In New Mexico there have been two elected Navajo members in the Lower House and one in the Upper House. In Arizona one Navajo served one term in the State Legislature. In Utah a Navajo never has been elected to the State Legislature. This is not an imposing record for a people numbering over one hundred and thirty thousand and who, in the states of Arizona and New Mexico, constitute almost five percent of the total population.

Much closer communication is needed between state

and tribal officials. This communication must begin now before acute problems develop so that a feeling of friendship and mutual concern is recognized prior to discussion centered on difficulties. Today, little if any contact exists between Navajo leaders and state officials until some explosive problem occurs. Under such circumstances the crisis usually serves only to widen the gap and increase tension and misunderstanding.

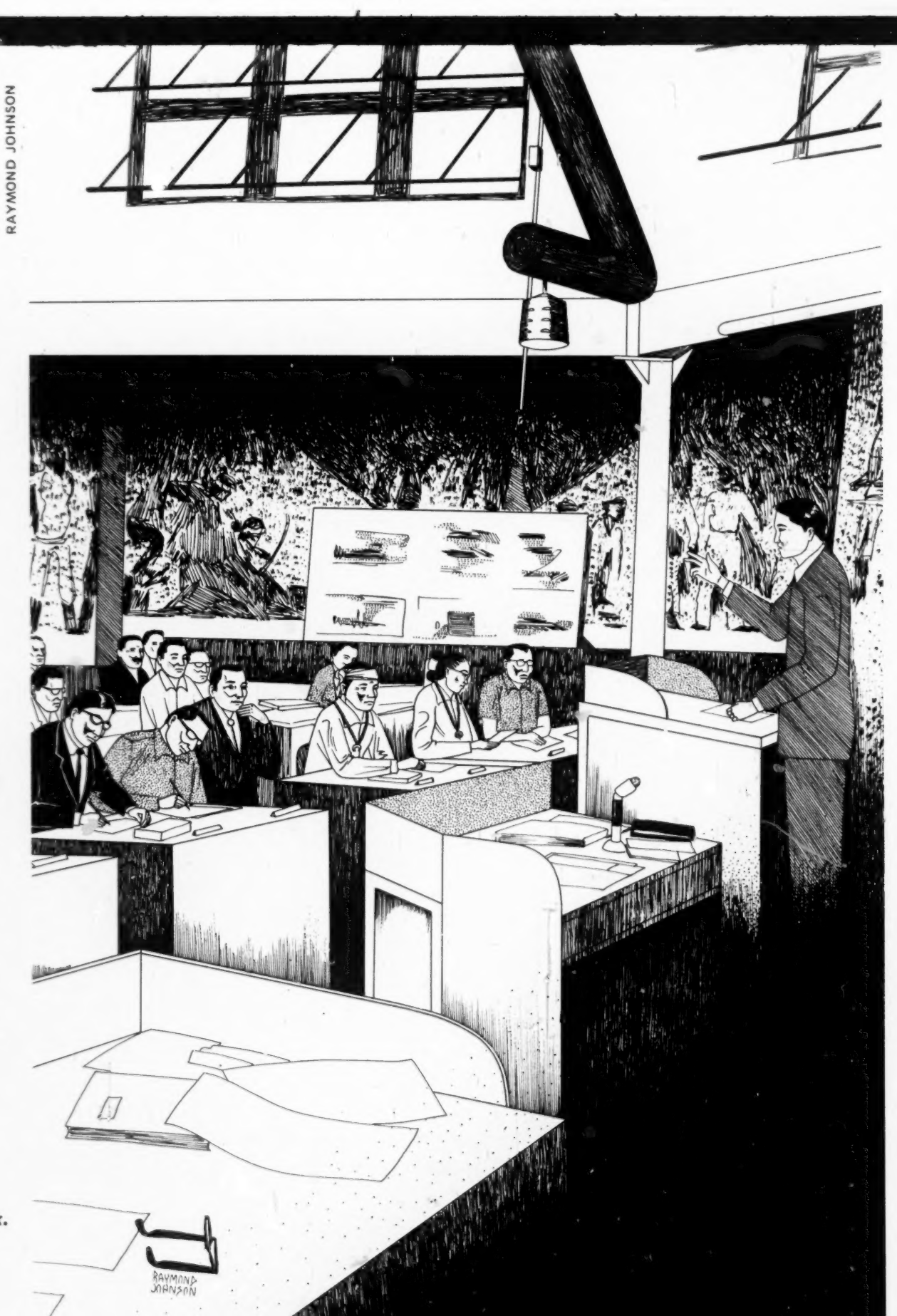
Much greater understanding and respect on the part of the various state officials, as well as on the part of Navajo tribal leaders, also is needed. If some significant effort is not made soon to build bridges between the states and the Tribe, an increasingly widening split will result, with an increased feeling of rejection and alienation on the part of the Navajos. Neither the state nor the Navajo Tribe can realize its fullest potential under such conditions.

RESERVATION MANPOWER

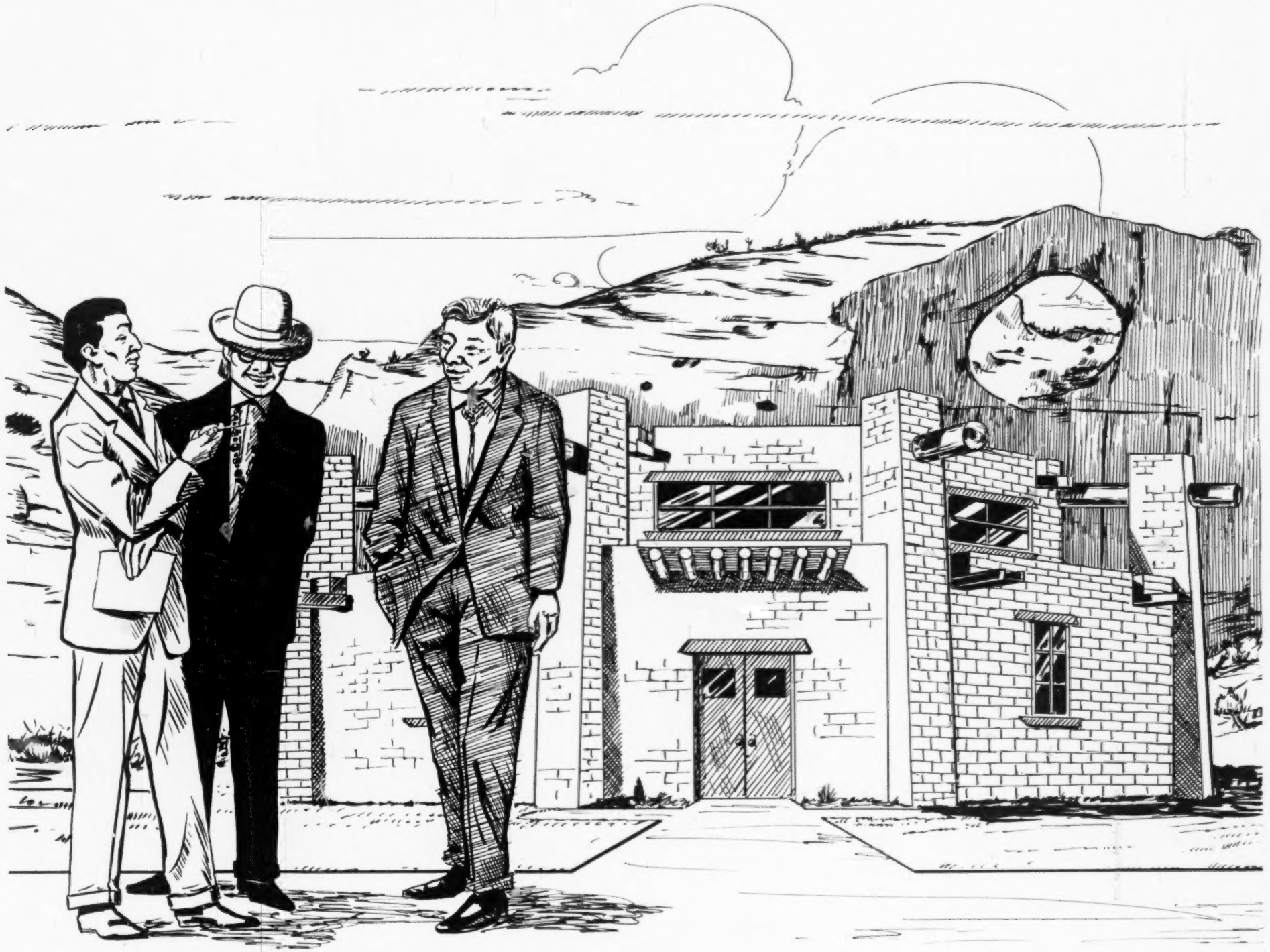
In 1970 the Navajo Tribe and a variety of other interested organizations completed a manpower survey on the Navajo Reservation. In a labor force of 32,350, more than 20,000 Navajos do not have jobs. This is an unemployment rate of approximately 63 percent.

Another significant finding of the Navajo Manpower Study is the fact that 70 percent of the members of the total labor force indicated that they did not want to leave the Reservation for employment. Yet, with but a few exceptions, such as Navajo Community College, training for employment is exclusively located off the Reservation.

The report correctly states: "It follows then, that the major thrust for development of the Navajo economy must be in such a fashion that job opportunities become available in Navajoland. While government will continue



The Navajo Tribal Council in session at Window Rock.



JASON CHEE

Tribal Council delegates talking in front of the Council Chamber.

to employ a substantial portion of the labor force, the field of on-reservation expansion must be in the area of commercial and industrial development as a prime target for the future."

In 1967 the Navajo labor force contained 24 percent unskilled, 27 percent traditional agricultural and traditional non-agricultural, and 17 percent service occupations. At the same time 9 percent of the Navajo labor force was involved in skilled occupations and 5 percent in the professional and managerial category. Finally, 4 percent of the employed were in semi-skilled occupations, 3 percent in clerical and 1 percent in sales. The remaining 10 percent were unreported. From these figures it is possible to identify the importance even today of traditional occupations, recognizing that, among the unskilled, large numbers of additional candidates for traditional occupations can be found.

As yet, Navajos have not been able to obtain professional and managerial jobs in proportion to the job opportunities or need. It is interesting to note that fewer than one out of 20 teachers are Navajos and that fewer than one out of 30 principals and superintendents are Navajos.

An example of the lack of understanding certain individuals have with regard to the hopes and aspirations of Navajos and other Indians may be seen in an article by Benjamin Taylor of Arizona State University's *Arizona Business Bulletin*. In his December, 1970, article entitled "The Reservation Indian and Mainstream Economic Life" Taylor stated that economic subsidizing of Indian reservations is a self-defeating policy. He urges such subsidization be stopped in the hope that Indians would be forced to leave the reservations and enter the mainstream of American life. In an interview with *The Arizona Republic*, Taylor stated that his study ignored ethnicity, the value of preserving a culture because of its ethnic distinctiveness.

It should be recalled that the Navajo Manpower Study mentioned above indicated that 70 percent of the total Navajo labor force did not want to leave the Reservation. Furthermore, it should be remembered that the relocation program, so popular with the Bureau of Indian Affairs during the 1950s, was not the success its authors expected and that it was discarded and renamed as an Employment Assistance Program because of united Indian opposition to the concept "relocation." Finally, it should be remembered that many of the largest and most successful businesses in the nation receive massive federal subsidization, apparently without invoking Taylor's opposition.

Basically, the question revolves around whether "experts," such as Taylor, should dictate or direct Indian policy. In the past this was done, with chaos as the end product. Today it is hoped that the Navajos and all Indians can enjoy the right most Americans take for granted: **The Right To Be Wrong**!

RESERVATION ECONOMIC DEVELOPMENT

The Navajo Tribe has attempted to encourage industry to locate on the Reservation. Basically, the Tribe points out that there is an untapped labor pool in which the workers are unprejudiced so that they can be trained for the needs of a specific company and not require retraining. In addition, the Tribe points out that Navajo workers are very trainable, that they have great manual dexterity, and that, in many cases, special training funds are available,

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A tribal elder telling stories to young Navajos.

such as On-the-Job-Training. In this way, the Navajo Tribe attempts to bring employment opportunities to the Navajo people instead of bringing the Navajo people to the off-reservation job opportunities. The Tribe has invested many millions of dollars in the last 10 years in providing facilities and other inducements as a means of attracting industry to the Reservation.

The Tribal Economic Development Office, in cooperation with the Bureau of Indian Affairs, examines the various inquiries from companies considering locating on the Reservation. This is done, not altogether successfully, to weed out those companies which are not sensitive to Navajo ways, which are not sound financially or which seem to be exploitative.

The following companies, which located on the Navajo Reservation, closed during the past five years. It is estimated that the Tribe lost several million dollars of its own money as a result of the closings, in addition, of course, to the lost payrolls.

1. Armex located at Mexican Springs in the summer of 1969 and made tennis shoes for a short time. It left suddenly in the spring of 1971.

2. Cardinal Plastics, a manufacturer of pipe, closed and left four years ago.

3. Westward Manufacturing Corporation, located at Mexican Hat, was engaged in the manufacture of mobile homes. It shut down in February of 1971 but possibly will reopen.

To appreciate the extent of tribal involvement in economic development on the Navajo Reservation, it is necessary to be aware of the various tribal enterprises which are owned and operated by the Navajo Tribe itself.

NAVAJO TRIBAL UTILITY AUTHORITY
NAVAJO FOREST PRODUCTS INDUSTRY
NAVAJO ARTS AND CRAFTS GUILD
LODGES — WINDOW ROCK and
NATAANI NEZ
NAVAJO TIMES
TRIBAL WAREHOUSE
BAR N RANCH
NEW MEXICO RANCHES
NAVAJO SCENIC TOURS
HEAVY EQUIPMENT POOL

☆The Bureau of Indian Affairs developed the following annual report for the calendar year 1970 on commercial and industrial employment generated by the Indian Industrial Development Program.

ANNUAL REPORT for 1970

A. COMMERCIAL AND INDUSTRIAL EMPLOYMENT GENERATED BY INDIAN INDUSTRIAL DEVELOPMENT PROGRAM

Name and location of Company	Product Line	Current Employment Indian Total	Male	Female	Anticipated Additional Employment 1970 Total	Indian	Estimated Payroll Calendar Year 1970 Total	Indian
1. Industrial Enterprises:								
Eastern Navajo Cinder Blocks	Cinder Blocks	8	8	0	0	0	$ 15,440.00	$ 15,439.87
Eastern Navajo Housing	Prefabricated Homes	49	28	1	0	0	58,000.00	28,804.00
EPI·Vostron	Boat Building and Recreational Vehicles	42	14	22	10	10	230,000.00	170,718.73
Fairchild Semiconductor	Semiconductor Assembly	710	178	511	200	200	4,226,000.00	3,911,000.00
General Dynamics	Missile Components	160	39	105	200	200	870,000.00	631,316.49
Navajo Furniture Industries	Juvenile Furniture	32	31	0	0	0	138,000.00	110,000.00
Southwest Industries, Inc.	Wood Products	87	36	41	25	15	145,697.00	70,543.00
Westward Manufacturing Corporation	Mobile Homes	92	79	5			514,000.00	378,000.00
W. R. Grace Co. (Davison Chemicals)	Chemicals	13	4	2	10	10	90,000.00	25,000.00
2. Commercial and Other Enterprises:								
Eastern Navajo Indians, Inc.	Distributor Blasting Materials	8	7	0	0	0	32,000.00	17,195.75
Fed Mart Corporation	Shopping Center and Auto Services Center	70	29	23	14	14	331,426.00	245,255.00
Monument Valley Holiday Inn	Motel & Restaurant	55	18	28	0	0	120,000.00	78,285.98
Navajo Forest Products Industries (Tribal Interprise)	Wood Products	475	402	13	0	0	2,900,000.00	2,460,661.51
Window Rock Motor Inn	Motel & Restaurant	40	2	34	0	0	125,000.00	80,000.00

NARRATIVE STATEMENT: Armex Corporation ceased operations on the reservation, November 11, 1970, details not known. Law suit believed likely, as the Navajo Tribe had guaranteed certain bank loans made by Armex. Several of the principals in Wescal Industries, Incorporated (see last year's report) formed Westward Manufacturing Corporation. Wescal's proposals for the Winslow Job Corps Center terminated and Westward proceeded on a mobile home factory at Mexican Hat, Utah.

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B. FINANCING

1. Total Funds Expended for Industrial Development Projects this Year

Project Number	Name of Project	Tribe	Total Project Cost	Tribal	Other
No. 1	Westward Manufacturing Corp.	Navajo	$1,000,000	$700,000.00 (Tribal Loan)	$300,000.00 (Tribal — for rehabilitation of Mexican Hat facilities)

NARRATIVE STATEMENT: Mentioned in last year's report was the Black Creek Canyon multi-purpose reservoir. This project was based on an EDA grant of $1,222,500; EDA loan of $747,000 and cash contribution from the Navajo Tribe of $476,000. Test core drillings indicated an increase of over $2,000,000 would be needed for the project. As a source for the additional money needed could not be identified, the tribal council withdrew the EDA application by resolution, January 20, 1971.

2. Tribal Financial Participation in Industrial Development Projects This Year

$1,000,000.00 Westward Manufacturing Corporation

D. SURVEYS, FEASIBILITY STUDIES AND REPORTS

1. Surveys, feasibility studies and reports completed and or authorized this year

Title of Study or Report	Prepared By	Cost and How Financed Studies Prepared Outside Bureau	Date Authorized	Date Anticipated or completed — Indicate one
a. Four Corners Monument-Economic Analysis and Schematic Development Plan	National Park Serv.	$5,000.00 BIA (1823) account, interagency agreement	June, 1970	Completion Anticipated February, 1971
b. Navajo Particle Board Market Research Study	Mort McDonald and Associates, Inc. Contract with Navajo Tribe	$15,000.00 BIA (1824) account, agreement with Navajo Tribe	June, 1970	Completion Anticipated March 1, 1971
c. Consultant services to determine the feasibility of a new town on the Navajo Reservation and to make necessary application to the Four Corners Region and others	Ernst and Ernst Contract with the Navajo Tribe	$5,000.00 BIA (1824) account, agreement with Navajo Tribe	May, 1970	Completion Anticipated June 30, 1971
d. Aerial photography at various Reservation locations and topography mapping at Tuba City		$27,500.00 BIA (1861, 1823, and 1924) accounts	June, 1970	Completion October, 1971
e. Base mapping programs	Navajo Tribe has yet to choose contractor.	$30,000.00 BIA (1863) account, agreement with the Navajo Tribe	Authorized June, 1970	Anticipated Completion June, 1971

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E. ACTIVE INDUSTRIAL PROSPECTS

Company Name Location Product	Date First Contact	Negotiations Expected to be Consummated by	Reservation Area or Tribe	Building Size	Machinery Cost	Working Capital Amount	Anticipated Employment Indian Total	Male	Female	On Job Training No. of, Date Trainees to Commence
Kaiser Jeep Corporation South Bend, Indiana	Oct. '69	February, 1971	Navajo	400,000 (sq. ft.)	unknown		650	600	25	unknown

NARRATIVE STATEMENT: Kaiser Jeep Corporation. This is a military vehicle contract by the Department of Defense. The award of the bid was made in January, 1971. Notice to proceed expected in February or March, 1971.

Curtiss-Wright Corporation. Reported last year. Proposals and counter proposals have been considered by the corporation and tribe. No knowledge of current negotiations.

Boot Manufacturer. Reported last year. No knowledge of current negotiations.

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G. GENERAL COMMENTS

1. Goals and New Thrusts.

The role of the Bureau of Indian Affairs Industrial Development staff changes according to the wishes and needs of the Navajo Tribe. The Navajo Tribe has a very nationalistic feeling regarding industrial development and is taking the lead in the negotiations regarding terms and conditions under which industries will locate on the Reservation. The Bureau's function in this respect is primarily one of providing information to the Tribe and the industry. It is anticipated that the Navajo Tribe will continue to develop the capabilities for assuming the primary responsibility in this field.

2. Problems:

Inadequate financing.

JASON CHEE

Navajos preparing to ride—the old and the new (note saddles).

TAXATION AND THE NAVAJO

Taxation is a right of government and sovereignty. The problem with regard to the Navajos is very complex because often there are overlapping areas of responsibility. In education the states of New Mexico and Arizona have taken the position that each pays certain amounts of its money, apart from what it receives from the federal government, to support Indian education in the public schools, and that, therefore, each must have the opportunity to collect income tax and other taxes from Indians living on Indian reservations. In addition, the Navajo Tribe also has been involved in using its funds to support Navajo education—for example, the $1,250,000 the Tribe appropriated in fiscal year 1971 to support Navajo Community College, as well as the $10 million trust fund established by the Tribe for college scholarships.

The truth of the states' contention with regard to their vast expenditures in Navajo education remains to be proved, but, if true, then the problem becomes either one of sharing responsibilities or consolidating such responsibilities.

It generally has been recognized that Indian tribes have the right to levy taxes upon their members and to require the payment of certain fees by non-members seeking to do business on tribal property.

Thus far, the Navajo Nation has not seen fit to levy taxes on its members. However, the day soon may come when the Tribe will be forced to consider such action if existing sources of revenue are diminished and/or the demands for services are expanded.

There is no doubt that the federal government does have the authority to levy taxes on Indians. The Tenth Circuit Court in 1957 declared: "The doctrine that Indian affairs are subject to the control of the federal, rather than state, government arises from the institutional powers of Congress to make treaties, to regulate commerce with the Indian tribes, to admit new states, and to administer the property of the United States and legislation enacted in pursuance of these powers."

One of the questions needing clarification is who should provide needed services for Indians living on reservations. If the answer is the state, then the argument for the right of the state to tax on Indian reservations may be enhanced. If, on the other hand, the answer is the Tribe or the federal government, then the argument for the right of the state to tax is diminished. Navajo leaders are quick to point out that many millions of dollars in taxes are collected by the respective states from the Navajo Reservation and that the Tribe receives few services with respect to the magnitude of the taxes collected.

Other Indian tribes have exercised the right to tax—for example, the Choctaws, the Cherokees, the Creeks, the Oglala Sioux and the Cheyenne River Sioux.

Discussions by tribal officials and others have been held at different times with regard to the possibility of imposing a tax on livestock on the Reservation. No such action has been taken.

The Navajo Tribe has a number of options to consider with respect to possible revenue sources. These possibilities include:[1]

1. Taxes now imposed or which formerly were imposed by the states of Arizona, New Mexico

[1] Information contained in this section was developed by Philip Reno, Economics Professor at Navajo Community College.

and Utah might be taken over by the Tribe. Among these taxes are:

a. The Arizona automobile lieu tax
b. State income taxes levied on Navajos working on the Reservation
c. Severance taxes collected from Reservation resources

2. Imposition by the Tribe of certain new levies, such as:

a. An employment tax on wages which outsiders earn from Reservation work such as construction
b. A sales tax on certain items sold on the Reservation like soda pop, cigarettes, etc.
c. A business privilege tax on Reservation businesses on non-Navajo and/or Navajo businesses (perhaps in the form of a sales tax)

As tribal needs and population increase, it would appear that the Navajos must search for new sources of revenue, and perhaps some form of taxation will be developed.

OFFICE OF NAVAJO ECONOMIC OPPORTUNITY

The Anti-Poverty Bill was passed in 1964. The Navajo Tribe was one of 16 tribes originally selected to form a pilot group to see if indeed Indians could develop their own programs without having them worked out by the BIA or other existing agencies. At this early date in the life of the poverty program (the Office of Economic Opportunity) considerable sentiment was expressed by "Indian experts" that the best and most efficient manner to disburse Indian poverty funds was through the BIA and other existing agencies. These individuals declared that Indian people were not yet ready to develop and operate their own programs. To test this proposition, it was agreed that a cross section of 16 tribes from different parts of the country would be contacted and given the opportunity to develop their own programs based on their own priorities. If these pilot tribes proved successful in developing meaningful programs, then a direct route from OEO to the Indians would be established and funds would not be channeled through existing governmental organizations. All 16 tribes developed and submitted good proposals, with the result that the "Indian Desk" at OEO was established to handle directly Indian tribal programs.

In a statement regarding the first year of operation by the Office of Navajo Economic Opportunity, Chairman Raymond Nakai said, "Woven through this account runs one common thread: The fact that ONEO reaches down to the Navajo people at the poverty level, providing them with means by which they can lift themselves to a better life. The war on poverty is a new and daring attempt to solve an ancient evil . . . It is a pioneering movement without precedent. The ONEO, in the words of its director (Peter MacDonald), had to start sailing its own ship while the ship was being built."

During the life of ONEO the following programs have been developed and operated for the benefit of the Navajo people:

1. **Navajo Culture Center**

This program was one of the first to be

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Navajo Chapter officer speaking at meeting.

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developed by the Navajo Tribe and had as its primary objectives the collection of information on Navajo history and mythology and making these materials available to interested Navajos. About 1,000 tapes of oral tradition were collected from nearly 900 Navajo elders. An Advisory Board was established to provide guidance to the center. Some of the tapes have been translated, with more than 500 rough manuscripts completed.

However, this vast reservoir of material and information is locked in a vault in Window Rock, unreachable to anyone. It is hoped that these materials can be transferred to Navajo Community College where they can be used and further developed. More than $200,000 was spent by the Navajo Culture Center. It was phased out in 1968 because of lack of additional funding by Washington OEO.

2. Local Community Development Program (LCDP)

LCDP is a reservation-wide program which reaches almost every Chapter on the Reservation. Its objective is to help make all Navajo people able to identify and tackle their own problems. Through the principles of community development this program is helping to change the Navajo people's feelings from hopelessness to hopefulness.

In almost all of the Chapters Community Action Committees have been formed to aid in accomplishing the objectives of the LCDP. One problem which has arisen in some of the Chapters is that some Chapter officers have looked upon the Community Development aide and/or the Community Action Committee as competing with the role and responsibilities of the Chapter organization. During the last term of office of Chairman Raymond Nakai, the LCDP was viewed as a direct threat to his position. It was charged that the director of ONEO, Peter MacDonald, used the grassroots organization of LCDP as a springboard to the chairmanship. It certainly is true that Mr. MacDonald did develop a close relationship with the Navajo people at the grassroots level which surely contributed to his election in 1970. Such a successful appeal to the local Navajos had been made by Raymond Nakai in his first and second elections as Chairman of the Navajo Tribal Council. In 1970 the LCDP employed 91 community development workers, serving more than 90 Chapters.

Approximately $4,000,000 have been spent in the LCDP since its inception.

3. Head Start

The Head Start Program has become one of the best known and most successful projects under ONEO. In 1968 there were 92 Child Development Centers in 92 Chapters, with an enrollment of some 2,500 children. The program is directed at the pre-school Navajo child. The stated objectives of Head Start are: (a) to provide the child with stimulating surroundings to challenge his mind and to foster curiosity; (b) to assist the child in a sympathetic manner with his emotional, physical and social needs; (c) to help each child develop a positive set

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Activity at the trading post.

of values and to foster pride in his cultural heritage; (d) to promote successful experience in the use of both Navajo and English; (e) to assist the child to become aware of himself, his family, his community and the world around him, and (f) to include the child's family in the educational program. Close to $10,000,000 have been spent thus far by ONEO for Navajo Head Start Programs.

4. Home Improvement Training Program (HITP)

The HITP is designed to teach Navajos the techniques and skills necessary to maintain their homes and to enable them to construct adequate homes. More than 2,000 homes have been improved, remodeled or built during the life of the program. Each Chapter makes a determination as to which houses are to be repaired or replaced. Trainees in the program, working with selected families in building or rebuilding, receive training in such skills as carpentry, masonry, painting and—where appropriate—electrical wiring and plumbing. Through cooperative efforts of the BIA, United States Public Health Service, the Tribe and other government agencies, the HITP has grown and expanded into a major force for improved homes for Navajos. In 1970 a total of 101 instructors at the Chapter level were employed, with 808 trainees who improved or built 495 homes.

Nearly $15,000,000 was spent in the HITP up to 1971.

The Office of Navajo Economic Opportunity has developed many other programs, some of which no longer are in operation, while others continue to be funded each year by Washington OEO. Among these other ONEO programs are: Alcoholism Treatment and Education Program, DNA (legal aid, discussed elsewhere), Neighborhood Youth Corps, Navajo Concentrated Employment Program, Migrant and Agricultural Workers Program and VISTA.

The total amount of money given ONEO by the federal government for the operation of all Navajo poverty programs from 1966 through 1970 was almost $45,000,000. In addition, $8,618,328 was budgeted for 1971, plus funds from the Department of Labor for the Neighborhood Youth Corps and the Navajo Concentrated Employment Program, as well as money for the VISTA Program.

DINEBEIINA NAHIILNA BE AGADITAHE (DNA)

DNA is a private, non-profit corporation whose purpose is to provide equal justice for those who cannot afford to employ their own legal assistance. It is funded directly by the Office of Economic Opportunity, with an approved budget in 1971 of $1,010,000. During the past three and a half years DNA has handled approximately 35,000 cases. DNA operates an office in each of the Reservation's five agencies, with a central office at Window Rock. In 1970 these six offices employed a staff of 90 persons, including 19 lawyers, none of whom was a Navajo, and 28 lay advocates, all of whom were Navajos. It is hoped that as Navajos are graduated from law schools the lawyer positions will be filled increasingly by Navajos.

The following table summarizes the types of cases handled by DNA during 1970:

LEGAL PROBLEMS CASES HANDLED AND SETTLED FOR THE PEOPLE [2]

1. Total Consumer and Employment Problems

	Accepted	Not Accepted
A. Sales Contract	812	9
B. Garnishment and Attachment	12	
C. Wage Claim	79	1
D. Bankruptcy	5	
E. Other	685	9
	1,593	19

2. Total Administrative Problems

	Accepted	Not Accepted
A. State and Local Welfare	968	
B. Social Security	133	
C. Workman's Compensation	56	3
D. Veterans Administration	47	1
E. Unemployment Insurance	46	1
F. Other	383	13
	1,633	18

3. Total Housing Problems

	Accepted	Not Accepted
A. Private Landlord and Tenant	8	1
B. Housing Code Violations	0	
C. Public Housing	11	
D. Other	26	
	45	1

4. Total Family Problems

	Accepted	Not Accepted
A. Divorce and annulment	640	4
B. Separation	30	
C. Nonsupport	311	3
D. Custody and Guardianship	239	1
E. Paternity	408	
F. Adoption	125	
G. Other	918	5
	2,671	13

[2] These cases were processed from January 1, 1970, to December 31, 1970.

5. **Total Miscellaneous Problems**

	Accepted	Not Accepted
A. Torts	440	17
B. Juvenile (Tribal)	54	
C. School Cases	48	
D. Misdemeanors	2,456	21
E. Other Criminal	75	4
F. Commitment Procedures	6	1
G. Other (Land Disputes, Pawns & Grazing Rights)	2,929	22
	6,008	65
TOTAL PROBLEMS	11,950	116

Earlier in the life of DNA there were serious problems of misunderstanding between DNA officials and elected tribal leaders. Largely these problems arose over the increasing power and influence DNA was exhibiting on the Reservation. Seen as a potential threat to existing tribal government and leadership, these difficulties finally focused on the attempt to remove Ted Mitchell, then the director of DNA, from the Reservation. The Tribal Council's Advisory Committee on August 7, 1968, passed a resolution which gave reason for the "forcible removal" of Mitchell in accordance with provisions in the Tribal Code. In Dodge v. Nakai the federal court held that the tribal action had violated the Civil Rights Act and ordered that Mitchell be readmitted to the Reservation.

The case is thought to have far-reaching implications in that the Navajo Tribe's right to remove a non-member from the Reservation may be impaired. DNA attorneys, however, point out that this right has not been adversely affected. They state that the Navajo Tribe can exclude people from the Reservation but only with reason and with cause. DNA adds that the person to be excluded must have done something wrong that is set down in the Tribal Code as a reason for exclusion and that such a person must be given a fair hearing.

Two examples of the accomplishments of DNA are presented in order to understand better the nature of its objectives. In August, 1970, DNA announced that, through the efforts of two DNA Fort Defiance attorneys, the BIA had agreed to provide every child from a Bureau welfare family who would attend a BIA boarding school a $50 annual grant for school clothing. Before the hearing and the appeal which changed BIA policy, the BIA Branch of Social Services provided the $50 lump sum grant at the beginning of the school year only to those welfare families who requested it. The availability of the money was not generally made known to welfare recipients and few requested the $50. At the hearing level the decision was against the lump sum payment, but, upon appeal to Graham Holmes, then Area Director of the Navajo Area for the BIA, the lump sum payment was granted.

A second example is found in DNA's stated concern in strengthening tribal sovereignty. In Arizona v. Turtle, a habeas corpus proceeding, DNA successfully established the Navajo tribal government's exclusive authority to

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Inside the trading post.

extradite Indians living on the Reservation. The State of Arizona had attempted to apply its extradition laws to the Navajo Reservation by arresting Wayne Turtle, a Cheyenne, whose wife is a Navajo and who was living on the Navajo Reservation. DNA filed a suit of habeas corpus in the federal court claiming that the Navajo Tribe had jurisdiction to extradite Indians from the Navajo Reservation. The federal court agreed and ordered the state to release Turtle.

LEGALIZATION OF LIQUOR ON THE NAVAJO RESERVATION

In 1953 the State of New Mexico conducted a referendum election and amended the state constitution to repeal the prohibition against the sale of liquor to Indians resident in the state outside of reservations; a year later, in 1954, the State of Arizona followed suit.

Today the prohibition against the sale of liquor on the Navajo Reservation is by tribal ordinance. The question has been raised as to why the Tribe does prohibit the sale of liquor. Thus far, the answer has been to prevent, or, at least, to reduce, the availability of liquor, with all of its harmful effects. The Tribe recognizes the relationship between alcohol and crime, and it is well aware of the fact that over 50 percent of all arrests, including disorderly conduct, involve the use of alcohol. Robert Young, in his *Navajo Yearbook,* published in 1961, reported that, of all the crimes and other causes of disorder in 1958, 83 percent involved excessive drinking; in 1959, 74 percent involved alcohol, and, in 1960, 70 percent were committed while under the influence of intoxicants.

Tommy Raybon, Area Special Officer for the BIA Branch of Law and Order, estimated that in 1970 over 90 percent of all crimes committed were liquor related. In fact, he stated that if all of the crimes in which liquor is a known factor (driving while intoxicated, disorderly conduct and liquor violations) were eliminated from consideration, 90 percent of the remaining crimes would be related in some way to liquor.

Lately, there has been some discussion and exploration regarding the possibility of legalizing liquor and establishing a tribal monopoly on the Navajo Reservation. Those in favor of the legalization of liquor point out that the tribal prohibition against the sale, possession or use of liquor simply does not work. They point out that liquor is available anywhere and everywhere on the Reservation so that the reality of the situation is that anyone who wants liquor and has the money to buy it can do so. Those who support the legalization of liquor observe that the present system makes millions of dollars for off-reservation bars and community jails as well as enriching bootleggers, but that the Navajo Tribe receives nothing and is not even able to provide adequate help for the increasing numbers of alcoholics.

Howard Gorman stated in 1971 that between $12 million and $15 million leave the Reservation each year for liquor, including the money given to bootleggers. He further reports that the Tribal Council Committee on Law and Order, of which he is the chairman, determined that there were about 42 bars surrounding the Reservation and that Navajo Inn, one such bar, grossed $65,000 a week several years ago.

Mr. Gorman further reported that research conducted or sponsored by his committee indicated that there are approximately 10,000 problem drinkers on the Navajo Reservation, with perhaps 10 percent of this number being

alcoholics. He provided the following information regarding the use of alcohol:

Averages per Quarter of a Year

Highway accidents with liquor involved 30

Highway accidents with liquor possibly involved 38

Highway accidents with no liquor involved.....103

Liquor violations (offenses reported by Navajo Police) 147

In 1967 the Navajo Tribal Law and Order (Police) Committee issued a report to the Tribal Council dealing with the legalization of liquor. The study was authorized by the then Tribal Chairman Raymond Nakai. The committee members visited liquor control boards in the surrounding states, visited tribes which have legalized liquor, and collected data related to liquor and the Navajos. The report proposed the legalization of liquor on the Reservation under certain restrictions. The report was rejected by the Tribe, and Chairman Nakai cut off all further funding.

A possible model proposed in the report was Utah where the state has a monopoly over the sale of liquor and operates package stores. The state controls distribution from warehouses, and it uses the revenue to support education.

The committee recommended that if the Tribe were to legalize liquor it should spend a substantial portion of the revenue on Navajo Community College, with a remaining substantial portion going toward the treatment of alcoholics.

The report recommended a reservation-wide referendum so that the people could make the decision. It is interesting to note that united in their opposition to the legalization of liquor are the bars, the missionaries and the bootleggers.

The tribes where liquor has been legalized report that immediately following the legalization the number of arrests went up but that, later, the number dropped to the level before the legalization, or even lower. An important advantage cited by the Mescalero, Jicarilla and White Mountain Apache Tribes, where liquor is legal, is the reduced number of auto accidents and fatalities. These three tribes are satisfied with their action which legalized liquor, and they believe that it has worked to the best interest of the tribes. Figures provided by the Mescalero Apache Tribe indicate that after the legalization of liquor on their reservation highway fatalities dropped 71 percent and civil offenses (among families or between man and wife) decreased by 60 percent.

There can be little doubt but that some time a referendum will be held on the legalization of liquor on the Navajo Reservation. The chances for passage the first time would appear most remote but later, perhaps, the need for additional revenue, the need to provide expensive programs to rehabilitate alcoholics, the fact that existing laws do not prevent the sale of liquor and finally the recognition that the present prohibition only helps towns like Gallup get richer may cause a change in attitude on the part of the Navajos. Certainly Navajo young people will play an important role in these deliberations and decisions.

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To understand better the thinking and recommendations of the Law and Order (Police) Committee, its Proposed Plan of Operation for a Navajo Liquor Control Commission is presented here. The commission would have the licensing and control jurisdiction if liquor were legalized as a tribal monopoly.

PROPOSED PLAN OF OPERATION

The Navajo Liquor Control Commission shall consist of three (3) men—one of the three men will serve as Chairman of the Board.

The Chairman of the Navajo Tribal Council shall appoint each member of the Liquor Control Board with the concurrence of the Advisory Committee.

All liquor will come through the Navajo Liquor Control Commission and will run concurrently with the standards of the National Alcohol Beverages Control Association. Liquor will be bought only by the package.

The Liquor Control Board will operate under a budget, set up by the Navajo Tribal Council. The revenues derived from liquor sales will be taken directly to the Office of the Tribal Treasurer; not any part of it will be used by the Liquor Commission.

Each employee working under the Board will be paid by the Treasurer. The bills, salaries, wages, everything shall be paid by vouchers written out by the Tribal Comptroller Department.

The Navajo Liquor Control Commission Board will cover the entire Navajo Country. The Board will have liquor stocked in a warehouse at the Fort Defiance Consolidated Area, and will service the entire Navajo Country package stores. The general offices, auditing departments and warehouse all will be at the same location.

The Liquor Control Board never will touch any of the money.

The Liquor Control Board will purchase liquors from reputable distilleries, then it will be shipped in by trucks or rail. Some liquor will be purchased from New York and Kentucky; and the wines will come from California by trucks. The liquor will come already bottled and stamped. The prices of liquors will be standard. They will not be purchased on a bid basis; so everyone will pay the same wholesale price.

The markup on a case of liquor will be the profit. The statutory markup on liquor is 45 percent on wines, 55 percent on liquor over the wholesale price. Nobody can sell liquor in the Navajo Country except the Navajo Tribe as the sole retailer.

The profit from the liquor operation when turned into the Office of the Tribal Treasurer will be programmed by the Navajo Tribe for Navajo Police welfare, schools, hot lunches for public school children, Navajo Community College and for any purpose deemed essential in behalf of needy Navajos.

The Navajo liquor stores will be owned and controlled by the Tribe; the stores cannot be sold. They will be tribal property.

After the liquor is purchased and consumed, there is no further control by the Navajo Liquor Control Board. Any violation made by persons under the influence of intoxicating liquors shall be the concern of the local police.

To purchase liquor a person must buy a liquor permit which will cost One Dollar ($1.00) per year. The permit will be valid for only one year and will be subject to cancellation upon violation of the permit on recommendations by Courts and Police.

A liquor permit can be cancelled at the discretion of the Navajo Liquor Control Board, if its members think the person has abused the use of it.

The legal age identification affidavit shall be used as proof of a person's age. When there is a question about the age of the purchaser, it also is good protection for the store manager or an employee.

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NOTE: On the front of the affidavit is listed the other identifications to be shown with the affidavit, such as birth certificate, driver's license or military discharge papers.

The ordinances surrounding a package store will be strictly complied with. There shall be no opening of bottles on the premises of the package stores. If a person is found with an open bottle in his possession on the package store premises, he will be guilty of a violation of the Tribal Code.

The Navajo reservation, being a federal enclave, would have to have a federal license; then a state license would be obtained.

The closing hours of package stores will be set up by the Navajo Liquor Control Commission.

The Navajo Liquor Control Board shall have a monopoly over all of the liquor stores on Navajoland. The Navajo Tribe will have better control and will not have any outside interference.

The following places are recommended for liquor outlet stores:

First Phase:

1. Morgan Lake
2. Window Rock Motel and Restaurant
3. Chinle
4. Monument Valley Inn
5. Shiprock Nataani Nez Restaurant
6. Tuba City
7. Cameron

Locations for the Second Phase will be selected later.

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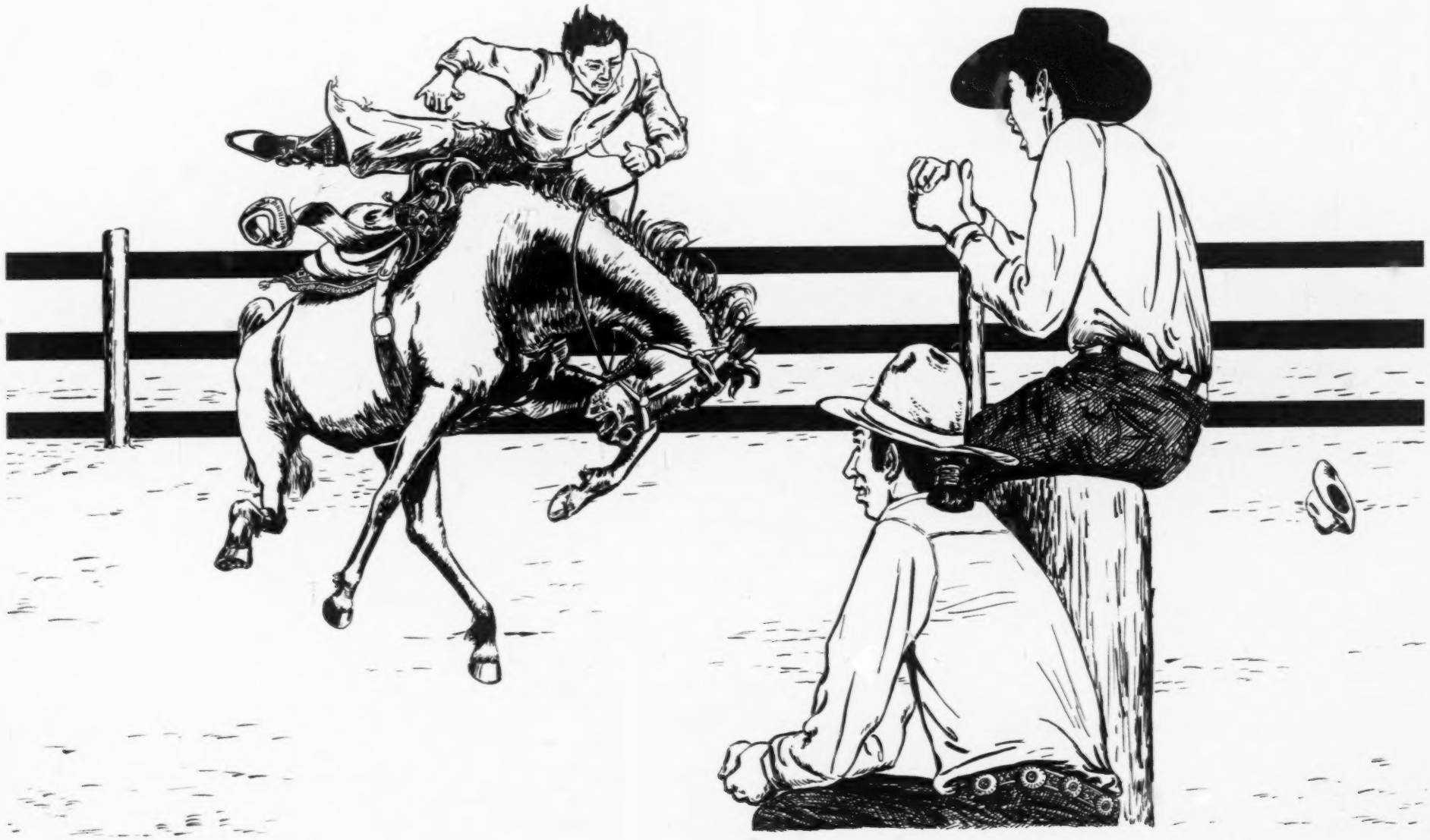
Navajo women's dress—the old and the new, 1971.



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A young Navajo rodeo rider and a bucking horse.

THE 51st STATE

An increasing interest has been shown, mainly on the part of young Navajos, in the prospect of the Navajo Nation becoming the 51st state. In the past, little thought or attention was directed to this possibility, but in recent years a respectable amount of interest has been evident in this direction. Perhaps two factors have contributed to the new interest: (1) the increasingly strained relations between the Navajo Tribe and the states in which the Reservation is located, and (2) the previous successful examples of the Navajo people daring greatly and accomplishing the impossible, such as at Rough Rock and at Navajo Community College.

At Navajo Community College talks have been given on the American Indian Seminar Series dealing with the topic of the Navajo Reservation as the 51st State.

Peter MacDonald, speaking at the College on the question of the Navajos and the 51st state, expressed his belief that now is not the time for such an effort to be made but that in the future circumstances well may require action.

A survey was taken in the fall of 1970 at the College which included some 40 students. One hundred percent (38) of the Navajo students wanted the Navajo Reservation to become a separate state "as soon as possible," while the other students (2) felt it would be either unwise or impossible.

The Constitution of the United States provides for the addition of new states into the Union. Specifically, the Constitution declares in Article IV, Section 3: "New States may be admitted by the Congress into this Union, but no new State shall be formed or erected within the jurisdiction of any other State, nor any State be formed by the junction of two or more States, or parts of States, without the consent of the legislatures of the States concerned as well as of the Congress."

This section of the Constitution makes it very clear that no new state may be created out of existing states, which would be the case with the Navajos, without the consent of the concerned states as well as of Congress. The crucial question, therefore, becomes: Under what conditions, if any, would Utah, New Mexico and Arizona give such consent. Obviously, they would if the people and legislatures of the states felt such action was in their own best interest. With the increased concern on the part of each state over the lack of ad valorem tax revenue from the Navajo Reservation and the need to expend certain state funds, such as education and welfare, on the Reservation, it is not beyond the realm of reason that the day may come when the three states may look with some favor on the prospect of the Navajo Reservation becoming the 51st state.

If the states do not move in the direction of supporting the creation of the 51st state, then they might be of the opinion that full state services to ALL citizens of the state will be provided, regardless of whether certain tax revenue is collected—and this action, with its related feeling of acceptance, perhaps would go a long way in reducing the need for the creation of a 51st state. In other words, the prime force behind the thinking for a 51st state may be the refusal of the states to fully provide equal services and to cooperate with the Navajo Tribe.

Time and events will determine the posture of the states and the Tribe. Nevertheless, at this time, when consideration is being given to the matter, certain

questions need to be raised. These questions should be discussed by those who would favor at some time the Navajo people considering the possibility of the Reservation becoming a separate state.

1. What about land ownership? At present, and quite properly, almost all of the land within the Reservation is held in trust by the United States and owned by the Navajo Tribe. What would be done with respect to non-Navajos who wished to move to the new state and build houses or establish businesses? Would town sites be developed where 99-year leases would be available? Would the Tribe (the new state) continue to license businesses and so forth?
2. What about voting in the elections held in the new state? Presently only Navajos can vote in tribal elections. If the Reservation were to become a state, what would be the guarantees that the state would be governed by the majority of the people who would be Navajo?
3. Could the new state exclude or limit the number of outsiders moving into the state? At present, the Navajo Tribe has disputed jurisdiction over non-Navajos. Prior to the Ted Mitchell case, the Tribe had clear authority to remove a non-tribal member from the Reservation. After the Dodge v. Nakai case was decided in the Federal District Court the jurisdiction of the Tribe to perform such an act was more limited. It now would appear that the question of cause and due process would restrict the earlier seemingly unabridged right to remove non-tribal members.

NAVAJO CULTURE AND THE 21st CENTURY

One of the significant developments of the last decade has been the awakening interest in their culture and language on the part of the Navajo people. It was not too many years ago that Navajo children were punished for talking Navajo, and schools tried very hard to remove Navajo culture from Navajo children in the process of getting an education. At that time (and even at present in some schools on the Reservation) a white man's education was seen as the hope and solution of problems for the Navajos. Everything white was right and everything Navajo was wrong. Education split the parents from their children. It could be described best as the "either-or" variety. Navajo students **either** could be contributing successful citizens by throwing off their own culture and accepting the white man's **or** be failures, as well as heathens, by keeping their own culture.

The bars of Gallup and surrounding off-reservation communities are full of the products of this "either-or" kind of education.

In recent years, however, increasing emphasis has been placed on the "both-and" type of education which enables the Navajo student to learn positive aspects of **both** the Navajo culture **and** the white man's way. He learns how to blend and combine these characteristics into a meaningful whole in which the total is greater than the sum of its parts. In other words, it is a case where two and two do not equal four but, rather, equal five!

Today, in an ever-increasing number of schools enrolling Navajo students, Navajo language, history and culture are taught. However, little cause for elation exists because such schools still comprise less than 10 percent of

Mountain-top ceremony—last night of a nine-night Fire Dance.

JASON CHEE

the total. The point to be made is that today there is an expanded interest in Navajo culture on the part of the Navajo people. Many educated Navajo families in the past refused to teach their children the Navajo language because they felt it would be a liability. Today, the products of this thinking often are among the leaders speaking up for learning and retaining Navajo culture and language. In fact, in many cases, these Navajo youth are unhappy with their own parents for not teaching them when they were young to speak Navajo and for not teaching them about Navajo culture.

There can be no misunderstanding today about the intense desire on the part of Navajo young people to learn as much as possible about their own culture and language. There can be no misunderstanding today regarding the intense pride that Navajo people feel about being Navajo—and their desire to have their culture taught in the schools.

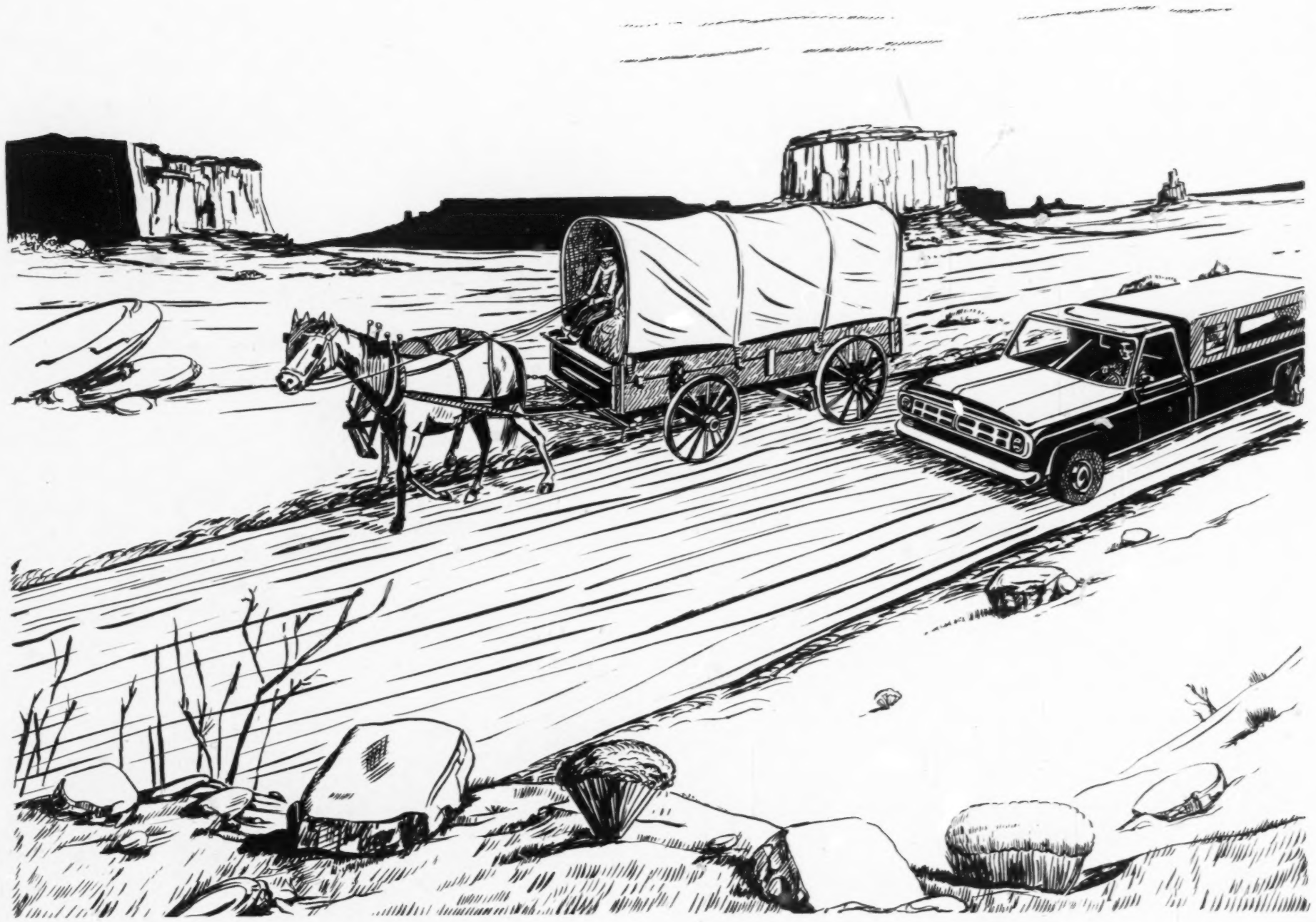
The problem is, then, not one of the target or the objective. The problem lies in the fact that few people and few materials are available. Generally speaking, Navajo leadership and Navajo youth are not satisfied to learn only, or even primarily, from materials and books written by anthropologists, even when those anthropologists have used Navajo informants. The Navajos want materials prepared by Navajos to be taught by Navajos to Navajos.

The Bureau of Indian Affairs reported that in fiscal year 1970 there was a total of more than 50,000 Navajo students in school. Less than 1,000 of those students were receiving on a regular basis instruction in Navajo language and culture as described above. Actually, there were only two schools, Rough Rock Demonstration School and Navajo Community College, which were engaged in the preparation of the needed materials to be used in the classrooms. The efforts to develop books and other materials, by Navajos and for Navajos, must expand tremendously if the current demands, by Navajo students and leaders, for Navajo culture to be taught in the schools are to be met.

There remains another question, besides that of whether Navajos want to be Navajos; and it deals with the consequences of such a belief. In other words, assuming Navajos want to learn about themselves as Navajos, the question remains to be answered as to whether this is good or bad. Obviously, one can say that whatever the Navajos want they should get—and this is true to the degree that it is possible. Yet, what are the results of knowing and having pride about one's self in being Navajo as contrasted with the results where one does not know nor have pride in one's self as Navajo?

Several interesting studies shed light on this question. McGrath and Roessel in their study, "Higher Education of Southwestern Indians with Reference to Success and Failure," found that Indian students from homes where no English was spoken succeeded better in college. Roessel, in a National Institute of Mental Health Study, "Influence of Type of School on Indian Personality," found that Navajos who were least acculturated (knew more about their own culture) had a higher achievement level, a lower incidence of arrests, divorce, broken homes, etc., and a lower rate of social disorganization than those Navajos who were most acculturated (knew least about their own culture).

Roby Leighton, in a doctoral dissertation at the University of Arizona, found that Navajo Scholarship recipients who succeeded best in college were those who



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The old and the new means of transportation.

had the greatest knowledge of their own culture (were least acculturated).

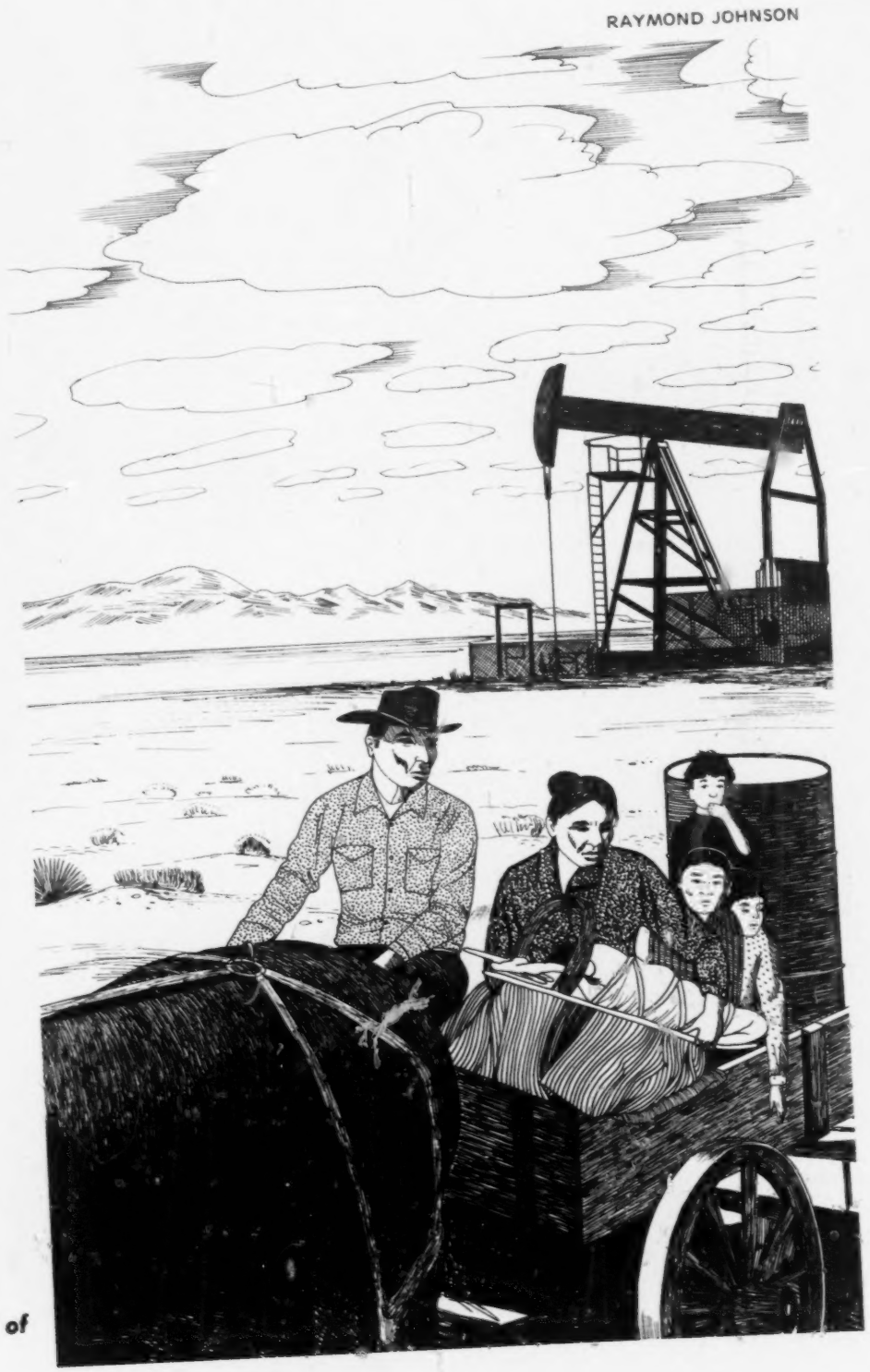
Dr. Karl Menninger, founder of the Menninger Clinic in Topeka, Kansas, and probably the world's leading psychiatrist, stated that the mental health of Indians would continue to deteriorate until Indian people acquired the knowledge about their own culture which would allow them to develop a positive sense of identity.

Today almost every psychiatrist agrees that any people who do not have pride in their heritage and a positive self image cannot have the mental health necessary to live happily and successfully in today's world.

For the Navajos to live today and tomorrow they must know themselves as Navajos. They must have the knowledge and the respect for themselves as Navajos. Armed with this pride, the Navajos can face with confidence an uncertain future. Peter MacDonald, Navajo Tribal Chairman, speaking at the Site Dedication ceremonies for the permanent Navajo Community College campus on April 13, 1971, made the following statement:

"We Navajos stand on the verge of the 21st century, but our vision will be dimmed and our minds will be confused unless we take pride in ourselves as Navajos and as Americans. The future will not belong to those who ignore, ridicule or are ashamed of the past, nor will the future belong to those who live only in the past.

"But, rather, the future belongs to those who obtain their strength and their vision from the past and who, armed with that strength and vision, move boldly forward into an unknown tomorrow."



Oil wells form the background for a Navajo family and its barrel of water on the Reservation.

NAVAJO CULTURE & HISTORY

Mike Mitchell & Ruth Roessel

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Locust and The Fourth World

Before the beginning of life in the Fourth World, First Man, First Woman, First Boy, and First Girl came to the deep of the fourth world, followed by various beasts, and variety of insects. The journey continued with growth of a Big Reed which grew with them secured inside of the big hollowed reed. The reed by the time it reached the fourth world grew twelve times.

Coming to the bottom of the Fourth World, First Man, First Woman, First Boy, First Girl, and the various beasts held a council trying to determine a way to get to the top of the fourth world. First Man asked several of his followers who were faced with the same situation, when finally First Man saw a Locust among the insect group. First Man asked, "Maybe you could help us get to the top of the fourth world since it is covered with a deep ocean." The Locust said, "I'll do my best to help you."

First man appointed, Locust to find the way to the top of the Fourth World. Locust immediately went to work. The Locust started to build a narrow tunnel through the deep blue sea and made it to the very top of the great glimmering sea. When Locust looked in the four direction, he only saw the gleaming night of the great endless ranging of a rolling ocean. Only the dawn raised in the four directions barely gave enough light to see the colors of the glorifying ocean.

The Locust sat at the entrance of the clay tunnel and looked toward the east, when he called in a low yell to see if there were anybody living in the Fourth World, and nobody came.

Then he called the second time, this time in a medium tone, nobody came. The third time he called at a high tone, and still nobody came to meet him. Now, it was Locust's fourth call in all directions; he called at a high frequency and by this time the vibrations hit every corner of the Fourth World. When the Water Monsters heard the strange call they all appeared before the Locust sitting on the top of the wide ocean at the entrance of the clay tunnel. The Monsters glanced at one another when finally the Monster that ruled the east ocean, (Chiih'tah jiłgaii) said, "where are you coming from, and what are you doing here on our world disturbing the peace calling around at this time? On this world, our rule is that nobody is to make such a noise, and you are not allowed on this world, and this place is not yours to rule!" (The statement not yours to rule: Today, among certain people often tell one another or fuss over a piece of land and not sharing with one another is a good example of the statement made, "Not yours to rule or not yours to reside over.'")

"I have come to this place seeking for a new place to live. My people are helpless and are looking for a new place too." said the Locust.

"No, you can not live here, this Fourth World is not yours to rule," said the Water Monster, (Chiih'tah jiłgaii) who ruled the east ocean.

"But, I'm sure you got a place for us to live," said the Locust.

"Okay, since you can not give up, then let's see if you can do this," Chiih'tah jiłgaii said and then performed a trick which he thought the Locust could not do. The Water Monster, got his two sharp pointed arrows and stuck one down his mouth, and the other from the bottom of the tail end and took the arrow through his

body up to the mouth. He repeated this four times.

"Here, let's see if you can do this," said the Water Monster, and threw the two sharp arrows at the end of the Locust's feet.

"Wait a minute," said the Locust, "I don't need your two sharp arrows, I have my own."

"Very well," Chiih'tah jiłgaii said.

The four Water Monsters watched the Locust carefully to see what he would do.

"Do you see an opening through my sides, and you can feel to see if there are any holes, as you have from the mouth through your bottom."

"No. I don't see any," said the Monster.

"Okay," said the Locust.

The Locust took out from his under wing, two small sharp pointed arrows, and there were feathers tied to the arrows; the arrows were half black and half white, which represented the night and day. The Locust held the two arrows in each of his hand and hold them high for a minute. The Water Monsters were astonished seeing this and all looked at one another.

"Now, can you do this?" Said the Locust.

"Okay, you sit there at the entrance of your tunnel for four days and then the Fourth World will be yours to rule as you wish." The Monsters replied,

"Very well, and you shall sit there and watch me for four days and let us see who can sit at the very spot for four days to make sure that I am not cheating you, and every morning at the crack of dawn I will call fo, four days," said the Locust.

The Locust sat there the rest of the day and in the middle of the night, due to the mist of cold weather, the Water Monsters sneaked away one by one and returned to their humble homes in the four direction

but the Locust kept his word. He called every morning and sat there at the entrance of the tunnel without moving an inch from the very spot.

Locust, with his great ability and his intellect simple left his outter shell or (skin) and climbed back down to the underworld to see the rest of the group that he was traveling with.

The Locust reported to First Man, Woman, and the rest of the beasts, concerning the species of what he saw in the Fourth World. The Locust rested throughout the day and night, except when it was time to call, when he climbed back into his shell and made the morning calls; he continued this for four days.

"Now, I have sat there at the very spot without moving an inch, and I have not gone home as the rest of you have done. I have kept my word as you have requested," said the Locust.

"This Fourth World is yours to rule," said Chiih'tah jiłgaii. The rest of the Water Monsters without saying a word, each drew their ocean further away from the location where the locust came to the Fourth World, in the four directions.

The Locust right away climbed back down the hollowed tunnel to tell First Man, Woman, Boy, Girl, and the rest of the beasts and insects, that he had won the Fourth World. This was how the Locust won the Fourth World for the people to live in. Locust after telling the followers about the Fourth World, explained that there was another problem which they were confronted with and that was the soft mushy mud in the Fourth World. First Man and Woman, Locust, and the beasts held another meeting asking, "Who will do the job of drying the mud so there would be dry land to walk on?"

First Man and First Woman called upon the baby wind to do the drying. The baby wind blew and blew, but the mud did not dry. So

the mother wind was called upon; still the mud did not dry. The father wind was called upon, but the ground did not dry. Finally, the grandfather wind (Hurricane) was called upon, and it dried the land for the First Man and First Woman, and the rest to walk on. Right away First Man and First Woman, planted the various seeds that they had in their possession.

According to our medicine man, there are certain prayers, songs, and ceremonies which are performed pertaining to the incident that took place when the Locust helped First Man and First Woman to join the Fourth World. This is how many of our medicine men perform their different ceremonies for various patients. To combine the story with different kinds of ceremonies that the Navajo medicine men conduct is a very difficult task, since it requires trying to relate the two. Yet, this is how each of the medicine men, who perform their ceremonies, connects their religion to these certain stories from the past which have so many meanings.

After First Man, First Woman, First Boy, First Girl, beasts, and various insects set foot upon the Fourth World, a variety of grasses, plants, and trees were planted in the Fourth World to beautify the earth.

Today, one may find a shell of a locust attached to certain weeds; referring back to the time when Locust left his shell at the entrance of the tunnel. Due to that one still finds a shell or skin of a Locust on a weed, that's because Locust has left his shell and has gone on his way!

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Navajo Kinship and Terminology

On the various part of the Navajo reservation, there has always been a feeling to certain degree, that the Navajo people have a special way of greeting one another. The Navajo people strongly believe in keeping a good relationship with their relative's that are the same clan to them and the relatives on the husband's side. This way the Navajo have a lot of family relatives so whenever one of the clan decides to have a sing, she or he will call on all of the clan on his side or on his wife's side to maintain enough supplies to go ahead with the ceremony. By having this type of clan relationship, the Navajo's have great pride among themselves. The Navajos having the kinship system, and with many relatives they are always sure whenever there is a needy cause, a Navajo's always think of first is, his or her nearest relative to get help. Due to these various reasons the Navajo's has always kept to their kinship.

The Navajo clan relationships have always served them with good purpose and the variety of clans on the reservation plays an important part in the life of the Navajo people. When a Navajo meets one another, usually the two Navajos are not a stranger toward each other, due to the fact that before shaking each others hand, one of them would usually ask the other what clan he belongs too. By asking this question the other person will tell the other person his or her clan. After the clan has been identified the relationship is usually determined so that the two Navajos might be of the same clan or maybe related in some other way.

Clan is not the only relationship that should be respected. There are other relations besides clan relations. The member of a family unit, such as sons and daughters should highly respect one another.

For instance, daughters and sons from the same family unit are not allowed to tease each other about a boy or a girl friend, or bothering, touching and laughing at each other is not accepted. The Navajos have always thought it is bad to play or wrestle with a sister, this is thought to be improper. There is a number of ways to tease a sister or a brother, and these are some of them; "Big brother has a lot of bugs, or little sister has a messy nose, or has chappy ankles." These are the examples that are used.

<u>Listed below are a few examples of kinship used:</u>

<u>Relations</u>

(Male & Female)

I. Father's clan member

a. Father (Paternal Grandfather-Shinálí)
b. Mother (Paternal Grandmother-Shinálí)
c. Sister (Paternal Aunt-Shibízhí)
d. Brother (Paternal Uncle -Shishé'é yázhí)

II. Mother's clan member (For Male & Female)

a. Father (Grandfather-Shicheii)
b. Mother (Grandmother-Shimásání)
c. Sister (Aunt-Shimáyázhí)
d. Brother (Shidá'í-Uncle) except for female term it's (Shiyáázh)
e. Older sister (Maternal-Aunt- Shík'a'í)

Variations of Hogans

Variety of hogans on the Navajo reservation of today and yesterday. The homes of yesterday has in the last few years comforted the Navajo people although the houses (hogans) didn't look as much of a home. Yet, the Navajo people lived on this bupby little hills and had survived, using the mother earth's blanket and sharing the nature's cedar branches to have a shelter.

The traditional type of a hogan, to the 130,000 Navajo people is a home with comfort, the hogan is plastered with 6 to 10 inches of hard clay. During the summer month, the sun baked clay will eventually keep the inside of the hogan well air-conditioned. The hotter the sun heats the outer crust of the hogan, the cooler the air becomes inside.

The hogan during the cold season will actually retain much of the heat from the sun and will have the air cooled inside the hogan, it will have the air warm. The hogan will still keep its hardness since the clay has been baked solid by the sun.

The inside of the hogan is usually plastered with hard clay so the walls of the hogan is leveled in a smooth fashion, The inside dome of the hogan is not plastered, but the ceiling can be seen with a natural view of texture and the smoothness of the wood that has been inlayed above the other which show the clever architects of the Navajo craftsmanship. In building the hogan, from the beginning to finish, not a single nail or hammer is used, only an ax is used for smoothing out the logs before they replaced over the others.

A hogan is the most important house to have around the family unit. It is used for various ceremonies, such as; The Beauty-Way Chant, or the Blessing-Way, etc. Due to these reasons the hogan is highly respected on the Navajo Reservation.

Today, most of the Navajo people are living in the typical modern homes with bedrooms and kitchens like the Anglos. Receiving education from the Anglo, they, Navajo, have advanced and achieved the goals of the whitemen. This today has brought forth a great change in the Navajo society, but are still teaching the young generation the old ways to keep most of their respect for the older and kinship on the Navajo reservation.

The first hogan is said to have been made similar to a teepee. This type of hogan is called, Forked Hogan. The hogan was given this particular name, since the main post which supports the other three main post in place. The main forked-like post is usually slanged in the direction of the east. Then the second long log is set in with its decreasing point upward and is then set in between the two (v) forked-like log. The third long narrow wood is placed above the second wood, which will be in the direction of the west. After the third wood is set, then the fourth post is placed in the top of the third wood, which by then will form into a pyramid. The four main post to build the house is called, Sadii.

When the posts are set in, then the making of the hogan is covered with the rest of the logs. The four main posts represents: East (White-shell) Blanco Mountain, South (Turquoise-Mt. Taylor), West (Abalone-San Francisco Peak), and the North (Jet-La Plata Mountain). The two main

posts, which is the doorway to the forked hogan is, Huerfano Mountain and Gobernador Knob.

According to the Navajo Mythology, it is said that at one time, these six sacred mountains were supposed to have been the first hogan built on the Navajo reservation, then later stretched and became the six sacred mountains as the boundary line of the Navajo reservation today, and they are still within it.

The six different types of hogans are:

(1) The Forked-Hogan, which is the very old fashion hogan. This is considered to be the male hogan.

(2) The Round Hogan or Hogan with Many Legs, is another make hogan which is built in a round shape. This is considered to be the female hogan.

(3) The Log Hogan, which is a female hogan, when its in the stage of building the logs are layed down with growing points, pointing clockwise.

(4) Adobe Hogan is the other female hogan, which is plastered with clay on the top of the logs that has been placed underneath the mud.

(5) House with Many Windows, is a female house which is a modern type of a house which the Navajo people today live in. The mythology states, when the two Twins were born for the sun, they went to visit their father when they discovered their father living in a house with many windows. For that particular reason, the square type of a house is still included with the hogans.

(6) The Sweat Lodge is a male hogan which is used for sweat baths. It is rather similar to Forked-Hogan, but the little difference is that the sweat lodge does not have the doorway extending farther, while the sweat lodge has none. Also, the sweat lodge is much smaller than the Forked-Hogan.

The Sweat Lodge is also used for certain ceremonies in many cases. When a person is sick or sometimes the sweat lodge is used to cure a very

sick patient.

A good sets of stones are used for this occasion. The stones are about three times the size of a fist. Altogether the amount of the stones range from 12 to 30 small stones. The fire is built on the stones and when the stones are very hot it is then put or taken into the right side of the sweat lodge where a small portion of the area is provided no bigger than 24 inches in diameter. This is where the red glowing stones are placed.

Then a warm water is poured on the stones so it would give off steam with extreme hotness. Due to these hot vapor, the pores of a person will actually open up and all the dirt will ripple down the person's spine. With this effect, a person's body will actually have the feeling of youth.

Rules and regulations in the sweat-lodge is that not a single person is to be left alone inside the sweat-lodge. Inside the sweat-lodge, it is dark, and there are times when a person will actually black out.

A ceremonial song is sung inside the sweat-lodge.

The sweat-lodge is not only for men. There is also a sweat-lodge for the females, also. Actually women have their own sweat-lodge somewhere else. A male and female are not allowed to or use the same sweat-lodge. The rules are that men and woman should have their own sweat-lodge.

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Summary of Historical Events Affecting Navajo (1540 - 1800)

1541	Coronado meets Querechos on Western Plains (Probably Plains Apache)
1582-83	Espejo mentioned Acoma built on mesa top due to war with Querechos (Forbes feels Querechos were Navajo-other do not)
1583	Hopis from Awatovi sought aid of Querechos
1591	Indians stole horses-first reference to obtaining horses by Indian (Forbes pp 74
1598	Onate assigned Priest to Jencry and all Apaches
1608	Velasso ordered soldiers to fight Apaches who were killing people and stealing horses (May have been some Navajos use of term Navajo not used for another 20 years)
1614	Jemez and Apache (Navajo) kill Cohiti Indian
1622	Navajos raid Jemez Pueblo
1626	Father Salmeron first mentioned Navajo in document "Apache del Nabaxu" living on upper Choma River northwest of Santa Clara. Nabaxu, Tanoan word for where a group were farming. Spanish translation "wide planted fields"
1629	Navajos lived on day's travel from Santa Clara
1629	Father Benavides established a mission at Santa Clara - effort to convert Navajo
1630-80	Navajos obtained horses and sheep - via raiding
1639	Navajos attacked Jemez killed priest
1641-42	Spanish attacked the Apaches (Navajos) forced them to accept peace.
1649	Navajos and Apaches kept Jemez and frontier in unrest
1659	Spanish expedition went to Navajo country to acquire slaves
1663	Athoposcans forbidden by Spanish to trade with Pueblos

1680	Pueblos and Navajos revolted; drove Spanish from New Mexico; many Pueblos went to live with Navajo
1692	De Vargas returned to New Mexico. Many Pueblos had fled to mountains
1706-43	Twelve witnesses Rabal document-describes Navajo living on mesa tops, circular stone houses, cribbed roofs, raising corn, having sheep and horses, trading with Pueblos. Navajo population 2,000 - 4,000. Navajo area 75 miles west of Jemez from there to San Juan river and east to a point 100 miles west of Chama
1708-14	Navajos raided Spanish towns - 5 expeditions sent out against nNavajo
1720-50	Period of peace between Navajo and Spanish
1750	Navajos drove out missionnaries at Cebolleta and Encinal-refusal to accept christianity.
1752	Utes attack Navajo-force them south
1776	Dominquez and Escalante expedition traveled around outside of Navajo country
1786	Navajo consist of 700 families of 4 to 5 persons. Tribe divided into 5 groups - total of 1,000 warriors, 500 horses, 600 mares, 700 black ewes, 40 cows San Mateo, Cebolleta, Chuska Mt., Ojo del Oso (Ft. Wingate) and Canyon de Chelly

Reconstruction of Early Navajo Culture
Based in Historical Documents 1582-1824

Houses — Built of stone, timbers and mud-on mesa tops, stone towers hogan (1788) like a field tent except had small square room at entrance (fork stick hogan of today)

Agriculture — Plant corn, beans, squash, chile, cotton, pumpkins and watermelons. Used some irrigation mostly dry farming. By 1785 raising domestice fruits. First used wooden implements then iron.

Herding — Kept flocks - sheep (1706)

Hunting — Items of trade-buckskin clothing. Meat large part of diet

Trade — Between Spanish, Pueblos and Apache. End of the 16th century-Trade corn, cattle, deer hides for glass heads, knives, awls and tobacco.

By 1812 Navajo wool products important item "Most valuable in our province"

Warfare — Major economic pursuit during Spanish period. Earliest is Espejo in 1582-83 (Querechos)

Forbes believes reason for Navajo raiding was Spanish pressure-slave raiding. Raided other tribes as well as Spanish main purpose-getting livestock - Getting captives and trade goods secondary importance.

Food — Wheat and corn; sweet corn; corn meal; tortillas, mutton

Dress — Men - mocassins, woolen stockings, clothes held by silver buttons; women - black dress - red borders; Buckskin for men - woven woolen dress for women. Use of silver ornaments 100 years before Navajo mda made own.

Religion — Ineffective in converting Navajo. Little told of Navajo religion - mention of ceremony held between Apache and Navajo.

Tree Ring Dates - Navajo

Canyon de Chelly		1758 - 1770
Chaco Canyon		1432 - 1779
Big Bead Mesa		1673 - 1812
Gobernador and Largo		1521 - 1826
Glen Canyon	pottery dates	Middle 19th Century
San Juan (Upper)	pottery dates	Late 16th to Late 18th Century

Historical References to Navajo Chronology of Archaeology Studies

Mindeleff	Canyon de Chelly	1895
Kidder	Gobernador and Largo Canyons	1912
Morris	Gobernador and Largo Canyons	1915
Nelson	Gobernador and Largo Canyons	1916
Roberts	Upper San Juan Valley (Colo. & N. M.)	1923
Stubbs	Gobernador, LaJara and Blancos Canyon	1930
Malcolm	Chaco Canyon	1937
Farmer	Upper Blanco and Largo Canyons	1938
Stubbs and Mera	Gobernador Canyon	1937
Van Valkenburgh	Largo Canyon - Chaco	1938-39
Keur	Big Bead Mesa - Gobernador	1939-40
Hall	Gobernador Canyon	1941
Hurt	Canyon de Chelly	1941
Riley	Largo and Blanco Canyon	1953
Cassidy	San Juan Pipeline	1950
Olson and Wasley	San Juan Pipeline	1953
Vivian	Chacra Mesa	1957
Van Valkeburgh Correll and Brugge	Entire Navajo Province	1952-60
Dittert	Upper San Juan Valley	1956-57
De Harport	Canyon de Chelly	1948-50 1954-59
Miller and Breternitz	Navajo Canyon	1957-58

Marmon and Pearl	Big Bead Mesa	1958
Turner	Mystery Canyon (Utah)	1959
Crampton	Glen Canyon	1957-60
Vivian	Chacra Mesa (N. M.)	1957-60
Dittert, Hester & Eddy	Upper San Juan Valley	1956-60

Most of these were brief surveys (17)

Extended surveys (2)

Brief survey-excavation (4)

Extended survey-excavation (2)

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BRIEF OVERVIEW OF THE NAVAJO STUDIES PROGRAM AT NAVAJO COMMUNITY COLLEGE

Prepared for the

INDIAN STUDIES SEMINAR

By

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NAVAJO STUDIES AT NCC

I. Navajo Studies Program at Navajo Community College differ from all other programs in Indian studies:

1. It is different because it is located at the only college located on an Indian reservation, and controlled completely by Indians!
2. It is different because NCC is controlled by an all-Navajo Board of Regents and they are the ones who directed the establishment of the Navajo Studies Program.
3. It is different because all other aspects of NCC incorporate Indian studies into their individual programs and courses: for example English is concerned with Indian Literature, Economics is concerned with Indian development, Science is concerned with reservation resources, etc. In other words, while we have a separate area of Navajo Studies other parts of the total program are a part of it in that they bring out the Indian and Navajo aspect.
4. It is different because it is the most extensive. We offer 24 courses in the broad area of Navajo Studies. More than in any other area. Eleven of these courses are directly related to the Navajo. The other thirteen are related to Indians in general.

NAVAJO COURSES

1. Navajo Silversmithing
2. Navajo Weaving
3. Other Navajo Crafts
4. Navajo History and Culture I
5. Navajo History and Culture II
6. Navajo History and Culture III

7. Navajo Language I
8. Navajo Language II
9. Navajo Language (Conversation)
10. Navajo Creative Writing
11. Navajo and Acculturation

INDIAN COURSES

1. American Indian Seminar (Two Semesters)
2. Contemporary Indian Affairs
3. Indiansof the Americas
4. American Indian Economic Development
5. Economics Workshop (Two Semesters)
6. Indian Law and Government
7. Exploring Indian Art
8. Indians of the United States
9. Southwestern Indian Tribes
10. The Plains Indians
11. The Urban Indian
12. History of Indian Affairs
13. Anglo Indian Relations

5. It is different because we can use Indian instructors regardless of degree qualifications. In other words, we can use Indian instructors with the only qualification being able to teach and knowledge of subject matter - rather than degrees which may not go along with ability to teach.
6. It is different because Navajo Studies (9 hours) are required of all Navajo students. Navajo Studies is not an elective, it is not a series of courses which mean little. They are the heart of the College.
7. It will be different because we are building a Navajo Culture Center which will be an entire building which will be constructed in the shape of a hogan and reflect the vitality, beauty and power of Navajo culture. This will be the Navajo living shrine and cultural center.

II. OBJECTIVES OF THE NAVAJO STUDIES PROGRAM

1. To learn and respect Navajo history, culture and language.

2. To learn and understand current programs and problems facing Navajos and other Indians.

3. To learn respect and pride in being a Navajo.

4. To learn respect and pride in being an Indian.

5. To develop a positive self image.

6. To recognize the necessity for Indian unity and cooperation.

7. To visit sacred and historical places important to Navajo culture.

8. To visit other Indian tribes and to learn about their needs and opportunities.

9. To provide a foundation for the entire curriculum at Navajo Community College.

10. To build bridges between the old and young.

11. To develop pride in ones heritage and confidence in ones future.

12. To participate in aspects of Navajo culture with pride and understanding.

13. To learn the history of the American Indian.

14. To develop publication by Indians, about Indians and for Indians.

III. Navajo Studies Program divided into three major areas:

1. Navajo Courses

   a. Navajo History and Culture
   b. Navajo Language
   c. Navajo Arts and Crafts

2. American Indian Seminar

3. Indian Courses

IV. Course Description for Navajo Studies

NS 100 Navajo Silversmithing (Credits arranged)
Introduction to Navajo Silversmithing with emphasis on design, materials and skills, including stone cutting and the use of copper, silver and turquoise. The course advances students toward craftsman status.

NS 101 Navajo Weaving (Credits arranged)
Introduction to Navajo weaving, emphasizing carding, spinning, dyeing and weaving regular, double and two-faced weaves.

NS 102 Other Navajo Crafts (Credits arranged)
Instruction will be provided in such areas as basketry, pottery, moccasin making and leather crafts. Each semester, one of these crafts will be offered. Students should consult the Director of the Navajo Studies Program to determine when each craft will be offered.

NS 131 Navajo History and Culture I (In Navajo) (3)
Examines the origin of the Navajo people as seen through the eyes of the Navajos. Various Navajo origin myths will be discussed. Field trips will be made to many of the places prominent in the myths. Included will be a brief exploration of archaeological evidence and its relationship to this early period. One section in English.

NS 132 Navajo History and Culture II (In Navajo) (3)
Examines Navajo History from the Long Walk to 1960. Navajo sources and authorities are emphasized and compared with information available from anthropologists and historians. Development of Navajo attitudes toward such issues as education, stock reduction and government are explored. One section in English.

NS 140 Navajo Language I(3)
This course is for Navajo speakers and is designed to develop skills in reading and writing Navajo as well as an understanding of the language, its sound and structure. Prerequisite: fluency in Navajo.

NS 141 Navajo Language II (3)
For the Navajo speaker, this course develops additional skills in reading and writing Navajo through use of Navajo literature. Prerequisite: Navajo Language I or permission of instructor.

NS 142 Navajo Language (Conversation) (3)
A course for individuals who do not speak Navajo aimed at mastery of pronunciation, identification of sounds and thought patterns, vocabulary and conversation.

NS 143 Navajo Creative Writing (3)
The development of skills in creative writing and a critical awareness of the power and potential of the language. Prerequisite: Permission of instructor.

NS 233 Navajo History and Culture III (In Navajo) (3)
The Navajo Nation today and tomorrow is the focus of this course. Problems, programs and progress of the tribe are examined, including tribal government, relationship with state and federal governments, the role of Navajo youth, education, taxation, etc. One section in English.

NS 250 Navajo and Acculturation (3)
A study of culture change as exemplified in the growth and development of the Navajo Nation. Factors related to the acceptance and rejection of cultural traits will be explored. The mutual impacts of the dominant and Navajo cultures upon each other will be studied.

IS 120-121 American Indian Seminar (3)
This seminar brings outstanding Indian leaders to discuss contemporary Indian Affairs. Presentations are followed by small group discussions to explore in depth the issues and opportunities facing the Indian today. Seminar topics include those most current and vital in the broad area of Indian Affairs.

IS 122 Contemporary Indian Affairs (3)
Examines policies and programs which deal with the American Indian today. The role of the Indian in the development of such policies and program is explored. Major problems and opportunities facing the American Indian are analyzed.

IS 130 Indians of the America (3)
This survey of the American Indian population of the western hemisphere concentrates on the 30 million Indians of Meso-America and South America: background, social and economic circumstances and the changes under way.

IS 140 American Indian Economic Development (3)
In this introductory course in economics and economic analysis special attention is given to continuing economic development of Indian communities.

IS 141 &241 Economics Workshop (Credits arranged) See Economic 141-241
Students choose one or more of the important economic problems which Indians are seeking to solve-the creation of an Indian development fund, as an example at one extreme, or the establishment of a college business cooperative as an example at the other extreme. The course will be built around the solution of the problem according to economic principles.

IS 150 Indian Law and Government (3)
Examines Indian law and those actions and decisions which have shaped it. The relationship of tribal, state and federal governments is examined.

IS 170 Exploring Indian Art (credits arranged) See: Art 170
To provide a basic knowledge and appreciation of art by exposing students to a variety of art activities such as: exhibits, guest artists, slide presentations, quality films, plays, music, etc. Included also are sessions devoted to actual creation of art works. As far as possible, Indian examples will be used. Credit is given according to the students' ability to demonstrate understanding of art elements and principles.

IS 231 Indians of the United States (3)
A survey of the Indian Tribes of the United States. Special attention is given to the cultural characteristics of selected tribes in different parts of the country. Emphasis is on the present and the future.

IS 232 Southwestern Indian Tribes (3)
Provides an understanding of the past, present and future of selected Southwestern Indian Tribes. Visits to certain tribes will be made. Tribal officials will visit class. Similarities and differences among the tribes will be explored.

IS 233 The Plains Indians (3)
Provides an understanding of the past, present and future of selected Plains Indian tribes. A limited number of visits to such tribes and from tribal leaders will be made. Similarities and differences among the tribes will be explored.

IS 234 The Urban Indian (3)
The peculiar circumstance of the urban Indian is discussed. Factors relating to his adjustment are explored, with emphasis upon Indian identity.

IS 251 History of Indian Affairs (3)
An overview of the relations between the Indian and non-Indian from the day of first contact to the present. The origin of present government policies and programs is reviewed from the point of view of the Indian.

IS 252 Anglo-Indian relations (3) See: Hist. 252
An investigation of the bases for conflict between Anglos and different American Indian tribes from the 17th century to the present; social institutions, customs and practices will be studied to reveal the nature of culture conflict and social change. A strong stress will be placed on the situation today and the proposals for the future.

Navajo Studies Courses

Offered in the

Fall Semester 1970

at

Navajo Community College

If any student has any questions concerning any of these courses please contact Ruth Roessel, Director Navajo Studies.

Course No: Navajo Studies 100

Course Title: Navajo Silversmithing

Instructor: Kenneth Begay

Students who wish to enroll in this course should be genuinely interested in learning Navajo Silversmithing. The course will provide individual instruction from the top Navajo Silversmith. Included in the instructional program will be cutting, filing, soldering, buffing, hammered and cast silver as well as lapidary work. Students who have not had any previous experience in Silversmithing and yet really want to learn are welcome. In addition, students who already know how to do silversmithing are welcome and the course will be directed at futher advancing and developing their skills.

Schedules are flexible so as to make it possible for most students to fit this course into their program if they so desire. There is one evening section of the class taught Tuesday evening.

Course No: Navajo Studies 101

Course Title: Navajo Weaving

Course Instructor: Mabel Myers

This course is designed to teach students Navajo Weaving. Proper carding, spinning, washing and dying wool will be taught as well as the different kinds of weaves such as regular, double and two face. Every student will make and string her own loom and will be guided by one of the reservations top weavers.

Students will learn about the parts of various plants and how they are used to produce vegetable dyes. The proper use of aniline dyes will also be discussed.

The entire emphasis of the class is to learn by doing and the course is designed to take each student where she is in her knowledge of weaving and futher expand and develop her skills.

Course No: Navajo Studies 102 A

Course Title: Other Navajo Crafts - Leather

Course Instructor: Thomas Wheeler

This course is aimed at teaching the students the skills and techniques involved in leather craft. Tooling and carving will be taught as well as how to dye leather.

Every student will progress at his own rate and the articles made will depend on the skill and progress of the students. Students will make such items as belts, purses, chaps, wallets, and other items.

In addition ot learning leather craft interested students will learn braiding leather.

The instructor in the course is highly skilled in all aspects of leather work including the making of saddles.

Course No: Navajo Studies 102 B

Course Title: Other Navajo Crafts - Basketmaking

Course Instructor: Alta Chee Yellowhair

This course is designed for those people who speak fluent Navajo and who wish to learn the almost lost art of Navajo basket making. Several years ago there were less than a dozen women on the entire reservation that knew how to make traditional and authentic Navajo baskets. In as much as these baskets are still used in many Navajo ceremonies the demand for them is very great.

The course will deal with the finding, cutting and preparation of the materials to be used as well as the actual weaving of the basket. The making of two basic types of Navajo baskets will be taught: The pitch covered water jug and the Navajo wedding basket.

The various restrictions on making and finishing these baskets will also be taught.

The instructor is recognized as one of the finest basketmakers on the reservation and is herself the product of Rough Rock Demonstration School Training.

Course No: Navajo Studies 131 (Section 1,2, and 3)

Course Title: Navajo History and Culture I (The Origin of the Navajo)

Course Instructor: Mike Mitchell (Section 1 and 2)
Dr. Robert A. Roessel, Jr. (Section 3)

This course deals with the Origin of the Navajo as seen through their own stories. The various underworlds will be studied as will be the circumstances that prompted the movement of the people into each successive world

The Emergence of the Navajo into this world and the Birth and growth of Changing Woman, the birth of the Twins, their journey to their father, the death of the monsters and the return of Changing Woman to the West will all be included.

Navajo elders and medicine men will be brought to the class and field trips will be taken to actually see some of the places where these early events took place.

The course provides the foundation for interested Navajo to understand the rich beauty and dignity of the heritage of all Navajo.

Navajo History and Culture I is the first course in the sequence of three dealing with the History of the Navajo.

Sections 1 and 2 are taught in Navajo and are open only to fluent speakers of Navajo.

The Instructor for section 1 and 2 is a person widely respected for his wide knowledge and deep understanding of Navajo traditions and history.

Section 3 will be taught in English by Bob Roessel.

Course No: Navajo Studies 132

Course Title: Navajo History and Culture II (The Navajo up to 1960)

Course Instructor: Ruth Roessel

This is the second course in the sequence of Navajo History and Culture. The courses do not have to be taken in order but are structured so a student could take any of the three in any order he chose. Navajo History and Culture II begins with the formation of the Navajo as discussed in the first course and takes the Navajo through the period of contact with the first non-Indian, the Long Walk, Stock Reduction, World War II, the birth of the Navajo Nation and up to 1960.

The course is designed to present the picture of Navajo growth and development from the Navajo point of view and as seen by Navajo themselves. Writings of outsiders will be used only to contrast and to compare to Navajo attitudes and interpretations.

Field trips will be taken to historical places of importance to the Navajos and Navajo elders will be frequent visitors to the class to tell their own stories of what took place.

Course No: Navajo Studies 140

Course Title: Navajo Language I

Course Instructor: William Morgan

This course is designed for Navajo speakers and is aimed at developing skills in reading and writing Navajo as well as understanding the nature and composition of the language, its sounds and structure. While most navajos can speak their language relatively few are able to read and write it.

The Instructor is one who is prominent in the development of a workable system of reading and writing Navajo and has authored or co-authored many of the major works dealing with Navajo language.

Course No: Navajo Studies 141

Course Title: Navajo Language II

Course Instructor: William Morgan

This is the advanced course for those fluent in Navajo and who are advanced in the reading and writing of Navajo. The study of Navajo literature forms a part of this course and it is expected that students enrolled will be able to read in Navajo outstanding examples of Navajo literature.

The Instructor is a person who is considered to be the foremost authority in the field of Navajo Language.

Course No: Navajo Studies 142

Course Title: Navajo Language - Conversation

Course Instructor: William Morgan

This course is for those individuals who do not speak Navajo and yet want to learn. It is primarily aimed at providing mastery at learning to speak Navajo and it is not a course in linguistics which examines in depth the structure of the language.

The course would be especially suitable for those teachers, administrators, doctors and others, who serve and service the Navajo people and who by obtaining even a limited vocabulary and a limited ability to speak Navajo, would better be able to carry out their assigned responsibilities.

The course is offered in the evening (on Tuesday and Thursday) so that more people who work could take part in it.

The Instructor is famous throughout the Navajo reservation as being the outstanding authority in teaching the Navajc language to non-Navajos.

Course No: Indian Studies 231

Course Title: Indians of the Untied States

Course Instructor: Gary Witherspoon

This course will focus on kinship and social organization among a selected number of American Tribes. Tribes to be covered in this course will probably include the Navajo, Hopi, Kwakiutul, Crow, Tewa, and Omaha. Depending on the intereste of those who register for the class, some other tribes may be included. The number of tribes studied will be limited to six, providing about two weeks of study on each tribe.

The class will involve a combination of lectures, discussions, and student reports. Students will be expected to read about 20 to 30 pages per class hour. Each student will also be expected to do one written paper and one oral report, or two written papers. There will be one take home examination of the essay type, and no in-class examinations.

The course is for Indians who are interested in the social life and organization of other tribes, and who wish to compare this to social life and organization among their own tribe. Non-Indian students who are interested in American Indians are also welcome.

There will be selected readings from various books on each of the tribes.

Course No: Navajo Studies 233

Course Title; Navajo History and Culture III (The Navajo from 1960 to Today and Tomorrow)

Course Instructor: Gary Witherspoon

This course will deal with current issues, programs, and problems on the Navajo Reservation. Areas to be covered will include Tribal Government and Tribal politics, Federal programs on the reservation, Navajo education, fencing and land tenure, grazing regulations, Tribal enterprises, business development and industrialization; and other issues which are of interest to those who enroll in the class.

This class will involve mostly discussion and oral and written reports. Reading assignments will be minimal. The emphasis will be searching, thinking, writing, and discussing.

Although the course is designed for Navajo students, others may take the course if they wish to do so.

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NAVAJO LANGUAGE

Háágóósh Díníyá

Háágóósh díníyá shidá í?

Kingóó déyá.

Nizhé,é háágóósh deeyá?

Shizhé'é shimásáni yighangóó deeyá.

Háágóósh díníyá shizhé'é?

Nicheii bighangóó deyá.

Da doo shimá bighangóó díníyáa da?

Dooda doo nimá bighangóó doo deyáa da.

Shi ałdó doo shimá bighangóó deyáa da.

Dishoo'áázh

Deet'aazh

Háágóó dishoo'áázh shimá?

Kingóó deet'áázh.

Tsinaabąąs bee deet'áázh.

Schicheíí aní, shíałdó' deya ní.

Nicheíí ałdó' deyá.

Mary dóó kii háágóó dishoo'áázh?

Diné Ts'osi bighangóó deet'áázh.

Reading in Navajo.

Be'ak'e'alchíhí

Dii be'ak'e'alchíhí wolyé.
Háíish bibe'ak'e'alchíhí áté
Háíish bibe'ak'e'alchíhí áté?

Éf shí shibe'ak'e'alchíhí áté.
Díí háí binaaltsoos?
Eí ałdó' shí shinaaltsoos áté.

Mary dó' binaaltsoos hóló.

Mary dó' bibe'ak'e'alchíhí hóló.

Bizaad Yínishtas

Diné bizaad shił yá'át'ééh.

Diné bizaad yínishta'.

Diné bizaad yínishta'go shił yá'át'ééh.

Díí naaltsoos shił yá'át'ééh.

Shibe'ak'e'alchíhí hóló̧go shił yá'át'ééh.

Shinaaltsoos dóó shibe'ak'e'alchíhí hóló.

NAVAJO LANGUAGE

Reading in Navajo.

Haigo Deesk'aaz

Haigo doo deesdoi da.

Haigo kodi é deesk'aaz.

Deesk'aazgo shił yá'át'ééh.
Kodi deesk'aazgo Jim bił yá'át'ééh.
Haigo shighandi deesk'aaz.
Haigo shicheii bighangi deesk'aaz.
Haigo t'áá deesk'aaz olta'di.

Mósí

Mósí áté.

Díí shimá bimósí áté.

Díí shimá bimósí yázhí áté.

Mósí yázhí bimá hóló.

Shimá bimósí yázhí táá.

Shimá bitsilí bimósí hóló.

Shimá bádí bimósí hóló.

Bilagáana

Ghaajį́ nidiziidigíí biyi' bilagáana łį́į́ yee naalzheeh jiní. Bilagáana éí biłį́į́ nizhóní dóó łibágo bee łikizh jiní. Kǫ́ǫ́ sínízį́ ní áadóó bee'eldǫǫh dahyidii yį́ bį́į́h ła' diyeeshéél nízingo. Éí yigáałgo bį́į́h bik'ee dadiijéél. Yikéedadiiyá áadóó yigaałgo bee'eldǫǫh yiłdéésgó. Bilagáana yęę bá nahookaad. Bį́į́h łeh nilágóó sizį́ nizingo akoné aziiłdǫ́ǫ́n. Aziiłdǫǫn naagóó niiyá bilį́į́ yiładeeshǫǫh łá. Áadóó bilagáana yęę bikéé' bináká nizhaazgo nazá.